The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" CHURCH OF THE ANNUNCIATION, except Saturd y, P. M., at 8 " " 6 "
" " HOLY COMMUNION, . 7 " " 6 ".
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... 8 A. M. and 6 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 8 "
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 6 " " 6 "

Calendar for July.

28. Ninth Sunday after Trinity.
AUGUST.
4. Tenth Sunday after Trinity.
11. Eleventh Sunday after Trinity.
18. Twelfth Sunday after Trinity.
24. St. Bartholomew the Apostle.
25. Thirteenth Sunday after Trinity.

Poetry.

The First Soul in Heaven.

BY THE REV. R. MONTGOMERY.

In hush'd eternity alone
Before all creatures were,
Jehovah held His awful throne,
Unworshipp'd by a prayer.

There was no space, nor scene, nor time,
Nor aught by names we call;
But centred in Himself sublime,
Was God, the All in All!

But, through eternity there ran
A thrill of coming change,
And lustrous shapes of life began
Around His Throne to range.

Radiant with rapture, pure as bright,
Angelic myriads rise,
And glow and glisten in the light
Of God's approving eyes.

In volumed waves of golden sound
Roll from celestial lyres
Those swelling chants, that peal'd around
From new-created choirs.

But hark! amid the shining throng
Of shapes who arch their wings,
A single Voice, *another* song,
With mortal cadence sings.

Alone he seems, and chants apart,
In unexpected notes,
A music, where the grateful heart
In strains of feeling floats.

A beauteous soul! whose seraph brow
Is bright with glory's hue:—
Lo, angels pause to hear Him now
Their harping praise outdo.

Their choral rapture swelled as deep
As purity could pour;
But they, who have not learnt to *weep*,
May never God adore.

With such a burst of whelming love
As earth's first martyr sang,
When glory to the Lord above,
The voice of Abel rang."

* * * * * * * *

"Worthy the Lamb! who *shall* be slain:
Redemption crowns my song:
Ye seraphim! your notes retain:
But these to *me* belong."

—*The Church.*

Selected Matter.

(From the New York Ecclesiologist.)

Address

Of the President of the Society, Rev. Dr. Mc Vickar, at its Anniversary Meeting, May 27th, 1850.

(Concluded.)

Among the primary Ecclesiological questions to be settled in the American Church mind, and consequently a primary one with the Society, is that of *authority*. Where are we to find our Ecclesiastical models? How closely are we to follow them when found? In our new country, I repeat, these are questions of peculiar importance as well as difficulty. As a people, we have had no Ecclesiastical training—we have no visible Past in our own land to look to and hold on to—no Historic Church to guide us—no national style to determine wandering choice—no Christian models, as in our ancestral land, that have sunk deep in the heart and affections of the people, and made *them* conservative in Church building from their very cradle. It was a touching and true answer made me by one of our own Honorary Architects, to whom the Church here owes much, when asked what made him so fond of Pointed Architecture. "I was born," said he, "at the foot of Salisbury Cathedral, and its noble spire was the first object my eyes opened on."—The first aim, therefore, of our society has been, and should be, to fix on one practical model, and thus give direction to an unsettled and ever fluctuating choice. This argument, both theoretically and practically, has been steadily urged, in the Ecclesiologist; and I need not add, that the Pointed Architecture of England has been adopted as specifically and truly *our* Christian Architecture, and among the phases of that rich variety, the Middle Pointed selected as the most perfect, though still with large freedom in our simple, and more especially our wooden Churches, to the Early English or First Pointed. Passing thence from styles to form, the old Parish Church of England has been taken by the Society as the "TYPE" of what a Parochial Church should be in all its essential parts and ritual arrangement, varying within limits as to proportion and detail, but never transgressing those fundamental principles which lie within the Type itself. What those principles are which thus constitute the *Ideal* of the Parish Church, are more easily felt than defined, and are to be arrived at rather by a careful and reverent study of the buildings themselves, and of the Church's Catholic teaching and practice in them, than by dogmatic rules. He who is thoroughly imbued with their spirit and use, may work freely in Church design, provided it be in love and reverence; *he* is not tied to the letter. But he who is still a learner, as we all here are, cannot do better, for a time, at least, than walk reverently, not servilely, in the steps of the wise and pious Builders of English Churches of the olden time. Freedom, let him remember, is to be the end and not the beginning of his course. To become wise Master Builders in God's House, we must begin by being humble and patient scholars in it, and that not only of man's skill and the Church's teachings, but higher yet, of God's word and works, always and everywhere. The spirit of prayer must fit us to build Houses of Prayer—then alone, will reverence for antiquity be to us a guide, and not a fetter; bound in spirit and free in hand.

And now, gentlemen, shall we have such Architects among us? And why not? What else is needful to train such, save, first, a thorough knowledge of all detail, such as our society teaches, and then, deep love and reverence, both for the Church and for his art—for the Church as his spiritual Mother, and then for his art as a consecrated talent entrusted to him for her benefit—as something holy and sacred—fitting him to build up to the eye a sermon of power to all time, as every truly built Church unquestionably is.

Now such is the scope and aim of the Society's teaching, and under it we think, neither will freedom degenerate into license, nor imperative models into slavish imitation.

To use the words of a sister Society, (Exeter Diocesan) "we shall win taste as we gain the love of what is good, and pure, and beautiful. And as the source of all ideal beauty lies in a heavenly power above, so we may hope that self-sacrifice, and patience, and love will bring back those high designs and inspired conceptions which gave birth to the Tabernacle in the wilderness and the Temple at Jerusalem, and which we recognize in the glories of the Cathedrals of England, and the severe and masculine beauty of her ancient Parish Churches."

To one other type or model of the Christian Church, before closing, I would turn your attention, as one not yet introduced among us, but to the furtherance of which our Society stands pledged and has already labored. I mean the Cathedral—not as some think—only a more splendid and perfect form of the Parish Church, but a distinct type in Christian Architecture, having other ends to serve, and of another character. Its true view is this: The Cathedral is, to our Church, the exponent of its Episcopal Polity; an essential and not an accidental feature; giving an external as well as spiritual home to the Bishop and his clergy, and a visible centre to the Diocese and its operations, whether they be Synodical, Missionary, or Scholastic. It is to be, besides, unto all who love the Church, the noblest specimen of Religious art, where the full beauty and power of the Church's daily services in its ever open courts is to appear clothed with all that sacred skill can give, of deep and glorious influence over the eye, ear and heart of its thousand kneeling worshippers. Such at least is its Ideal; let the Actual approach as near to it as it may; and let it be one, I repeat, of the definite objects kept in view by this Society, (to be remembered to us one day with thanks,) to prepare the minds of Churchmen and forward the Plans, for this we truly believe, not far distant improvement.

I conclude with a more practical suggestion for ourselves and our own benefit. I mean the funds requisite for providing permanent accommodations for the Society, in its meetings and its committee, together with the convenient arrangement as well as preservation of its books and drawings, that they may be always accessible under rule, and in charge of a responsible Librarian. Whether or no our Society is sufficiently advanced in public confidence for such call on the Church's liberality may be a question, there can be none as to the benefit that would result from such arrangement, to the Church as well as ourselves. In the mean time it is commended to the careful reflection of the members, and it may be, their active labors for its accomplishment.

Under the guidance of these general Church principles, our Society and its members may doubtless safely go forward, without either incurring danger to themselves, or awaking any reasonable distrust in others, whether by the minutest study or the warmest admiration of all that Christian antiquity has left us of venerable or beautiful in Church Architecture, wherever found. An humble Churchlike spirit, alike quiet and earnest, affectionate and faithful, is our true and sufficient security. In these we have at once our compass, our chart, and our anchor, and under God, need fear no quicksands, either of Rome or Geneva.

In addition to this general guidance, as Churchmen, the Society stands pledged already, to certain great conservative principles in the science which it teaches, which stand forth as landmarks against wandering in Church Architecture. The following may be enumerated as the chief.

1. The adoption of the old Parish Church of England as our fixed type—with its lengthened Nave and ample Chancel. Aisles if needed.—Open roof. Sacristy and south Porch. No gallery. And with orientation wherever it may be secured.

2. Open seats instead of pews, and so far as may be, FREE; no property in the House of God.

3. In Church building, rather to erect solidly and well, a *portion*, than the whole slightly.

4. To seek beauty in proportion, not in material; for it is not roughness or rudeness that excludes beauty, but false proportion or feeble outline.

5. To study reality and truth everywhere in the building. No sham. No pretence. No falsehood.

6. To decorate structure only; and never to construct decoration.

7. To repudiate, utterly, all heathen symbols, and words of vanity in Churches and on monuments, and to replace them with Christian forms and words; above all, with the Cross, that universal emblem of our faith.

8. To have no *meanness* in the House of God; not wealth at home and poverty there; but to give to God and His House of our best; remembering who hath said, "Them that honor me will I honor."

I close with the eloquent words of the Exeter Diocesan Society, on one of its earlier anniversaries—words that should both chide and rouse our hearts.

"Earthly houses change their owners and their occupiers; we build houses for ourselves; we furnish them with all that is luxurious and pleasant to the eye; but our children rise up and scorn them, or go elsewhere and leave them, or die and cannot occupy them. Nor is it often that an earthly house or estate descends to posterity, as its owner intended. But if we build God's house its title is endurance, its name is honorable; it has nothing mean and selfish about it: it is the common home and resting place of all, in weal or woe, in praise or prayer; in life or death for all alike. It is a house of mercies that gathers a cluster of charities around it: a tree whose leaves are for the healing of mankind. Those who meet here on this anniversary may soon be separated from each other, or our tongues may be silent in the grave. But by contributing to adorn the House of God we make the very pavement of the Church cry out aloud; we celebrate Him by others when our tongues cease to speak. And when we ourselves are gathered to the world of spirits, we still proclaim by that material action, God's glorious name, and declare in our spirit and instruction, 'Day by day we magnify Thee, and we worship Thy name ever, world without end.'"

Separation of Church and State.

From Dr. Pusey's Treatise on Royal Supremacy.

Among ourselves, the State has to fear, not from the opposition, but from the alienation and consequent indifference of the Church. We have seen, in earthly politics, how concessions which would, at an earlier period, have contented the nation, were as nothing when the refusal had aroused an united people. The refusal to enfranchise Liverpool or Manchester, entailed a political revolution. The Church fights not with the world's weapons. But refusal of a just claim compels enquiry into the whole system, which can maintain that refusal. One great shock has been maintained already, when, apart from the merits of the case, the presiding Judge in the Queen's Bench decided, by his casting vote, that the Apostolic practice of the examination and confirmation of Bishops, which was carefully perpetuated in the legal forms under Henry VIII. and Queen Elizabeth, was to be a dead letter in the English Church. The English Church awaited some new case, in which her claim might, on some change in that Bench, be heard. The claim was silenced for the time, not extinguished. But that act awakened a new deep mistrust, such as the refusal of the forms of justice creates especially in English minds. One of the most sacred rights of the Church to *know* that her Bishops are "void of offence," "with no imputation" against them (ἀνέγκλητον Tit 1, 6), was trampled under foot. The same feeling of mistrust has been increased every year by that which alienated the Church in France—the struggles about education. The Church is, in this way, learning the lesson which the State teaches her, to act for herself. The sanction of marriages, prohibited by God's law, and therefore prohibited by the law of the Church of England, and the State's protection of Clergymen who will transgress those laws, threaten, unless God avert it through the Upper House, a fresh infringement of the "liberties of the Church of England," as secured by Magna Charta.

I will not anticipate a refusal on the right now claimed.

The advisers of the Crown must know that its authority is mainly upheld by the Church. It has been so all along its history. The Church gladly accepts a rightful supremacy. To accept a wrongful one, would be falsehood to the Crown itself. "We, in the Emperors," says Tertullian,[*] "reverence the judgment of God Who hath set them over the nations. I will by all means call the Emperor lord, but only when I am not compelled to call him lord in the place of God. We pray for the Emperors to the Eternal God, the Only God, in Whose power alone they are, to Whom they are second in power. Why say more of the religion and reverential affection of the Christians towards the Emperor whom we most needs look up to, as the man whom our Lord hath chosen. By keeping down the majesty of Cæsar beneath God, I commend him the more unto God, to Whom alone, I subject him. But I subject him to One to Whom I make him not equal." Cæsar's image is stamped upon the coin, God's upon the soul. The conscience is God's. We honor Cæsar with the things of Cæsar. If Cæsar demanded the things of God, the very [illegible] from which the supremacy flows is destroyed.

But we have a sacred duty to the State also, while we may carefully render it. We should not on every fresh offence of the Legislature, speak of the separation of the Church and State. It is like the cry in the fable, "Wolf, Wolf." If the Church eventually must so speak, let her speak, not through individuals, but strongly, definitely, in unmistakeable earnest. One whose memory all reverence, says,[†] "Let not my soul enter into their counsels, who say either that the peace and liberty of the Churches will injure the empire, or that the prosperity and exaltation of the empire will injure the Churches. For *God*, the *Framer of both, hath joined them together, not to destruction, but to edification.*" The Church must not, as long as she can with a safe conscience help it, allow the State to incur so great a sin through which the throne would totter. To the Church the loss would be, not her endowments. These we must use to God's glory while we have them, but poverty is the wealth and the strength of the Church. The loss would not be worldly station. This we have for the sake of the educated laity, not for ourselves. The loss would be our ancient institutions and our collegiate and parochial Churches;[‡] the Churches wherein our fathers have worshipped from generation to generation; the representatives of those wherein God was first worshipped here. Believing ourselves to be the true shepherds, appointed by the great Shepherd, who, as at this time, gave the command, "Feed My sheep," we dare not, until we must, risk the abandoning the sheep committed to our care. To the Clergy all places are one, where their Master's lost sheep are to be sought and saved out of an evil world. The word of God is multiplied through the dispersion of those who teach it. But we have each our special charge—souls entrusted to us. We may not abandon "the few sheep in the wilderness," so long as we can lawfully discharge our trust. We need not, because a heavy hour of trial is upon us, familiarize ourselves with the thought that we must abandon it. He hath delivered us in "six troubles;" and "in seven shall not evil touch" us. He who spared us in the lukewarmness of the last century, will not abandon our Church in the more devoted earnest service which He has given her the wish to render. He has not, in vain, allowed the Church to undergo every form of trial; He has not upheld her in every hour of trial, and raised up sons for her in every variety of need, to abandon her now. He does not supply fresh grace, suddenly to withdraw it; give the fresh oil of His Holy Spirit to our lamps, in order to extinguish them; give fresh growth to the Vine which His Right Hand planted, in order to root it up; give increased Faith, Truth, Charity, Devotion, in order to abandon His work; nor enlarge His Presence among us, as the forerunner of His Departure.

These are not his doings. He does not break off His work "in the midst of the years." Only instead of complaining of, or to, one another, let us complain to Him. The sorrow of the Church is the herald of its deliverance "Thou shalt arise and have mercy upon Zion; for it is time that Thou have mercy upon her; yea, the time is come. And why? Thy servants think upon her stones; and it pitieth them to see her in the dust. Whether others exult, or complain, or censure, or talk indifferently as about news, of what enters into our very souls, let *us* pray; everything may remind us of our troubles; everything bids us pray. Let us not think that our prayers must be heard at once; let us not grow weary or hopeless about them; let them not be an effort of a few days or weeks, but persevering, continuous, unbroken. God, Who is Almighty, has given to prayer of His own Almightiness. For ORATIO vincit DEUM.[§]

I subjoin an ancient prayer of the Church of England in times as troubled as these, which now too is being used perseveringly.

"O LORD, favorably receive the prayers of Thy Church; that It, being delivered from all adversities and errors, may serve Thee in safety and freedom; and give peace in our time: through JESUS CHRIST our LORD. Amen."

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[*] Apol, c. 30, 32. 33, p. 69—73. Oxf. Ter.

[†] St. Bernard, Ep. 243, ap. De Marca l. c.

[‡] It seems to me a duty not to contemplate a disruption of the relations of Church and State, until it should be forced upon us by that very duty to God, through which we now abide as we are. But if it must be hereafter (which God forbid!)—if our duties to Himself cannot be maintained without risking anything which may befal us as to our Ancient Churches and Institutions,—it will then be the question for those who feel that the Faith must be preserved by the risk of all besides, whether they must not concur with those who desire to have no Establishment at all, in the hope that, "with the loss of all things, we may win Christ,"—that the Church of England, bared of all besides, may, like the reviving Church of France, hold her way against wind and storm, and tide of human things, impelled by His power within her. The Church in the United States (however sorely it injured itself at the outset by withdrawing the expression of sound truths) began to flourish, when, stripped of all besides, and trampled in the dust, it received its episcopate which the State had denied to it.

[§] Tertullian.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

ENTERED according to Act of Congress in the year 1849, by John W. Mitchell. as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XXVIII.

The True Issue.

We are not to forget that the more respectable Presbytetians of a school now nearly extinct, maintained for a while that the apostles imparted all the ministerial prerogative of their Order to the Presbyters or Parish ministers, who were to be in all essential matters their lineal and legitimate successors in a descent that should never be interrupted or lost. Among those respectable persons was Dr. Lathrop, who, although a New England Congregationalist, has left the following testimony:—"A ministry in the Church was undeniably instituted by Christ; introduction to the ministry in the apostolic age being by prayer and imposition of hands by Elders. The usage was invariably and without a single deviation continued as long as the sacred history affords any light. No provision is made for cases of necessity, or for the renewal of the ministry if it should happen to cease; [we shrewdly suspect that the Dr. intended here a sly allusion to the 'desert island';] we have an express promise from Christ, that He will support His Church and be with His ministers *always, even to the end of the world.* It is by no means necessary that we should prove an uninterrupted succession; we have a right to presume it until evidence appears to the contrary. If any say the succession has failed, the burden of proof must lie wholly on them. Let them from incontrovertible history show us the time, place and manner, in which it terminated; who the laymen that ordained them; and where was the scene of the transaction. Until we have this information, we rely on the promise of Christ, in the sense in which we understand it." I have quoted this language of Doctor [illegible] views I held as a Presbyterian myself, although they are now repudiated by Doctor Potts in behalf of the Presbyterian denomination generally.

As the opinion here advanced, that the apostles imparted all their official rights to Presbyters or Elders, was founded principally on single passages, which for example say, "The elders which are among you I exhort, who am also an Elder," it is proper I should show how I was compelled, like Dr. Potts, although from different premises, to surrender the "tactual" succession, as he calls it, through a long line of Elders. And although I had rather do this in English than in Greek, yet as my endeavor in the last chapter, to get a word in edgewise among learned men, has wrought me somewhat into a Greek mood, I shall venture to dabble a moment longer in Greek names and synonimes. For if the Elders be regarded as the true and legitimate successors of the Apostles, because the Apostles call themselves Elders, by looking into the Greek we shall find that the argument will carry us farther than is convenient, and therefore that the Presbyterians are quite prudent to recede from their old position. On looking into the Greek, I found that in Acts i. 18 and 25, and Acts xx. 24, the Apostleship is called a *Deaconship*, and that in 1 Cor. iii. 5, the Apostle exclaims over the sin of calling disciples by the name of men, "Who then is Paul, and who is Apollos, but *Deacons* by whom ye believed?" and that again in 2nd Cor. iii. 6, and again in 2nd Cor. vi. 4, he calls the Apostles *Deacons.* If then the fact that the Apostles call themselves Presbyters prove that the Presbyters are their successors, the fact that they more frequently call themselves Deacons proves that the Deacons have equal claim to be their successors too, especially as their order was instituted before that of Presbyters, and made illustrious in the preaching of Philip and the martyrdom of Stephen.—Gentlemen, is it not time to cease this foolish babbling about "convertible terms?" If *Apostles*, in their humility may call themselves *Deacons*, can you not allow that their successors, such as Clement, "whose name was in the book of life," and Polycarp, to whom the venerable John bequeathed the Church in Smyrna, should be endowed with the same heavenly virtue, and be allowed, if they prefer it, to take the name of Bishop, which, though they found it not so honorable at the first, they dignified and made illustrious in their day? The arguement therefore of the olden Presbyterians was good for nothing, because, as I have shown, it proves the Deacons to be, even more than the Presbyters, the successors of the Apostles. But though this mode of reasoning has proved too much already, yet it would prove even more; for our Blessed Lord is, in Heb. iii. 1, called "Apostle," and in 1st Pet. ii. 25, "Bishop," and in Rom. xv. 8, "Deacon," (See the Greek); and it will not be alleged that this gives any ground for presuming an equality of jurisdiction or of order.

In fact I perceived the utter irrelevancy and inadmissibility of this reasoning, long before I ceased to be a Presbyterian, and therefore did not retain it among the "smoothe stones from the brook." For in the green season of youth I had analysis enough in my mental organization to perceive that the lower was covered by the higher, and the less comprehended of the greater; that the Lord might significantly enough be called Apostle, Bishop, or Deacon, as he washed the feet of his disciples; that an Apostle might be styled Presbyter or Deacon; and in like manner a Presbyter be called a Deacon, the greater, in each instance, comprehending all the less. At the same time I saw that there was no confusion of order, or mixture of prerogative; for in the New Testament, a Deacon is *never* styled a Presbyter; a Presbyter *never* called an Apostle; and an Apostle *never* designated by the Master's name; but Apostles, Presbyters, and Deacons, all serve in distinct and harmonious Orders around their Lord. And on observing more attentively, I found the Apostles sometimes in the actual office of the Presbyter consecrating the Eucharist, and sometimes (especially before the Deacons were ordained) in the capacity of the Deacon administering baptism, (although at other times St. Peter only "commanded them *to be* baptized," and in the Church at Corinth, St. Paul scarcely consented to baptize at all); but I could never find a mere Deacon usurping the consecration of the Holy Eucharist, nor a mere Presbyter presuming alone on the ordination to the holy ministry. It cannot surely be worth while to notice the resort had to the incident at Antioch, (Acts xiii. 1—3), where "certain *prophets*," acting by inspiration laid their hands on Barnabas and Paul and sent them on a special mission; for we read afterward (Acts xiv. 26) that they returned "to Antioch, from whence they had been recommended to the grace of God for the work which they *fulfilled*;" and St. Paul says most distinctly that he was made an Apostle, "not of *men*, neither by *man*," and had in fact been an Apostle *ten years* before the transaction at Antioch. The necessity of resort to such an incident, may convince the reader how entirely the theory lacks the countenance of scripture.

When Presbyterians perceive therefore that, if the Elders be the successors to the Apostles, the Deacons must be their successors too, they take back this move upon the board, and contrary to all the rules of ingenuous debate, make another in the very opposite direction. But let them have back the move. They tell us now that the Apostles had *no* successors; that the Apostolic office *died out* with the twelve original incumbents; in fact that the whole doctrine of lineal and tactual succession, whether in the line of Presbyters or of Apostles, is useless and absurd; since "the power belongs in all its vigor to *the people*, and they can *originate* as valid a ministry as ever was made by Presbytery or Prelate." Though I repudiated myself, as a Presbyterian, the latter part of this proposition, yet I adhered to the former, viz., that the Apostolic office had died with the first Apostles, and that the only succession was of Presbyters to Presbyters. So here I put my hand into my bag again and took out another smooth stone, which I shall call

Number II. "The Apostles were twelve, and their number was never meant to be increased. They have therefore no successors. They saw the Lord, whom their pretended successors have not seen. They wrought signs and wonders, which their pretended successors cannot do.—They were individually inspired, which their pretended successors are not. Therefore their pretended successors 'say they are Apostles, and are not, but do lie,' and are 'not Apostles but Apostates, not Pastors but Impostors, not Prelates but Pilates.'"

According to the terms of this proposition, an Apostle is one who (1) has seen the Lord, (2) can speak with tongues, (3) can work miracles, and (4) has the gift of inspiration. But on turning to the New Testament, I soon began to notice (1) that devout women, and about five hundred brethren at once, had seen the Lord, after he was risen; and although St. Paul appeals to them as living witnesses of the [illegible] er place (2), that John's disciples, when Paul had baptized them with a Christian baptism and had laid his confirming hands on them, as also Cornelius and his friends, and also a confused multitude in the church at Corinth, spake constantly with tongues; but it will hardly be supposed that these were all Apostles! I saw again (3), that the disciples at Ephesus, and the four daughters of Philip, and certain who came from Jerusalem to Antioch, especially one Agabus, were all inspired, some of them foretelling events which even to Apostles had been unknown, and which had much to do in shaping their course, and giving direction to the counsels and destinies of the whole Church; yet who will say that these were all Apostles? And yet again I saw (4), that the deacons, Stephen and Philip, and their brethren, filled Jerusalem and Samaria with the fame of their stupendous miracles, and that the scattered Presbyters spoken of by St. James, could raise the sick by anointing them with oil; yet surely these were not all Apostles! One thing is therefore certain, either that elders, and deacons, and laymen, and women were Apostles, and that thus there was a most multitudinous succession, or else that having seen the Lord, speaking with tongues, working miracles, and being inspired, were never the marks by which to distinguish an apostle from a deacon, from a presbyter, or even from a layman. All the facts on the face of scripture go to the same point. When St. Paul writes to a Church—for example to the Church at Corinth—it is not to speak with tongues that he intrudes, for he says to them, "Though I speak with the tongues of men and of angels, and have not charity, I am as sounding brass or a tinkling cymbal"—it is not to dazzle them with the splendor of miracles, that he interferes (for he declares, though I could remove mountains and have not charity, I am nothing)—it is not to tell them that he exclusively had seen the Lord (for he appeals to five hundred witnesses of the great event)—it is not to utter prophecy or convince by inspiration—in all these gifts the Church at Corinth was already itself illustrious—nor was it to impart the holy supper—nor was it to baptize—nor was it to preach the gospel merely—for Corinth had her Eucharist and established ministry already—but it was to assert a jurisdiction, an "authority," "a power which the Lord had given him"—to tell them that sinned, and all other, that "if he came he would not spare"—to deliver one particularly who had sinned, "unto Satan for the destruction of the flesh, that the spirit might be saved"—to declare his "forgiveness" and restoration of the penitent to a place and hope among the faithful—to enjoin the weekly offertory for the saints, as he had "given order in the Churches of Galatia"—and to assert the right as to "the rest" of their affairs, to "set them in order when he should come." Miracles—tongues—inspiration—having seen the Lord—what are they all, but incidental circumstances, which might or might not exist in the persons of the Apostles, as they might or might not exist in the persons of the presbyters and deacons?

ONE OF THREE HUNDRED.

(To be continued.)

For the Churchman.

In an obituary of a venerable Churchman, who died a little more than twenty years ago, the following paragraph occurs:—"In the meekness of the gospel, he looked to the grace of the Holy Spirit, as the source of all that is good in man, and to the merit of the Divine Saviour as the only ground of trust of acceptance with God; and in a clear sense of the utter hopelessness of his state, without that grace and merit, he never lost sight of his character as a sinner, redeemed by God's mercy, and looking for salvation as a free gift." In a previous part of the same obituary, it is said of him he "was to the Church a firm, affectionate, and enlightened friend. He loved, cherished, and exemplified, the distinctive principles of his Church, because he well understood them, and duly appreciated their intimate connection with the genuine principles of the gospel."

The present writer well remembers how these principles of religion were rendered practical "in all virtue and godliness of living"—in that beauty of Christian character, and consistency of Christian life, which are essential developments of true evangelical faith, and inseparable from genuine experience of religion. The principles, taking the gospel as the rule of judgment, are complete; and honestly and cordially cherished, may be hoped, through the promised aid of the Holy Ghost, to lead the heart and life into the course of duty comprised in the two great commandments that we love God above all things, and our neighbor as ourselves.

There was meekness at the foundation.—Who can read the inspired rules of evangelical piety and excellence, without seeing that this must be so? Meekness must perfect our penitence, chasten our comfort, and regulate our joy: it must save our faith from undue assurance, and our hope from presumption; if we would that these parts of Christian experience be indeed those of the gospel, and such as we may reasonably expect will please God, and meet His acceptance; it must control our passions, tempers, and dispositions, if we would not that they prove fatal to our spiritual and eternal interests: it must subdue vanity, pride, malice, every thing inconsistent with charity; and be the moving *principle* of charity, and its brightest ornament.

The meekness of my friend was "the meekness of the *gospel*," springing from its faith, and nurtured by its spirit. "He looked to the grace of the Holy Spirit as the source of all that is good in man."—It was the Holy Spirit Who gave to Adam will and ability to obey his Maker. The loss of the Holy Spirit by his fall deprived him of all such will and ability, expelled all moral virtue and excellence from his nature, and but for the GREAT REDEMPTION would have rendered inevitable the infernal doom which total depravity could not but have brought upon him. That redemption did interpose—redemption by the eternal Son of God, through His mediation in man's behalf with the offended Father. Offered by the Former, and accepted by the Latter, it became a fact fixed in the determinate counsel and foreknowledge of God, and therefore capable of immediate efficiency. Our first parents were accordingly saved from the present death, and consequent eternal punishment, which had been threatened, and reinstated into probation for heaven, with a restoration—though not of the fulness of spiritual influence whereby they could have preserved their pristine purity—yet of such a measure thereof as to raise them so far above total depravity, that they were enabled to profit by the new dispensation, which opened the way for working out their salvation, notwithstanding all the lets and hinderances occasioned by their wilful fall, still suffered to try them. This portion of the grace of the Holy Spirit, the source of whatever of virtue and goodness is to be found in human nature, and fitting the heart to hear and accept the gospel offers of salvation, and turn to the du- [illegible] promised blessing, of increase of divine grace, more and more, through growing holiness here, to the perfection of the divine life in a better world: this portion of the grace of the Holy Spirit, as a restored privilege of human nature, continues to be the privilege of every possessor of that nature So that the truly evangelical man, knowing that in him—in him as the descendant of *fallen* Adam—dwelleth no good thing—no virtue, nothing but sin and pollution, nothing that can bring good to man or glory to God—knows and feels that if there is in him any such thing, whether or not so used and improved by him as to be pleasing and acceptable to God, on the principles, and for the sanctifying and saving ends, set forth in the gospel; and if, when not in that state of faith and holiness which the gospel requires, a man can yield to the calls and helps addressed and offered to him that he may come and abide in that state; all is of the grace of the Holy Spirit, restored to human nature by the merits of Christ's mediation, and handed down as the blessed inheritance of the descendants of *redeemed* Adam. This is the preventing grace, the grace given with our reasonable nature, whereby that nature, though very far gone from original righteousness, has imparted to it a good principle to which the appeal of the gospel in behalf of faith and holiness and sound morality may be successfully made. Thus any advance towards these—whatever there may be in man of right apprehensions of God, of reverential or devout feelings towards Him, or of virtue, honesty, kindness, and faithfulness in duty towards fellow men, is of the grace of the Holy Spirit—is of the ability which God giveth: not less the gift of God because neglected, or but imperfectly improved, than is that reason and moral agency, in spite of which man often lead the lives, and incur the deaths, of wicked fools.

The gifts of God to man—because it is God's pleasure that man should be a moral agent—whether natural or spiritual, do not necessarily produce in individual cases, ultimate good. What is graciously meant for the nourishment and health of the body, neglected, will leave that body to perish; and abused and perverted, will hasten its doom, and render it more dreadful. What is graciously ment for the improvement and enjoyment of the rational faculties, and the strengthening of them, may be neglected or abused to their disease, decay, or perversion to iniquity and ruin. What is graciously meant for spiritual and eternal good, may become an endowment ministering rather to man's guilt and misery, because of his ingratitude for it, and sinful neglect of turning it to the good ends for which it was intended. Nevertheless it *is* a heavenly gift, imparted to man as a redeemed creature, that he may stir it up as a means of the virtue and piety required of all, and of attaining to the heavenly reward procured for all.

This grace given to every man, that he may be a fit subject of the offers of the gospel, has a way and means appointed by God, wherein it is to carry on that gospel's work in the faith and holy obedience which are the required conditions of its final success, in the saving of the soul. The way and the means have been established by God's sovereign will and pleasure in a covenant, into which He was graciously pleased to enter for man's benefit, with His Eternal Son; Who, by His incarnation, became God-Man, in Whose Person the divine and human natures—the nature of Him *by* Whom, and of those *for* whom, the covenant was formed—are united. It is further appointed, that men should be brought within this covenant, so that its atoning Mediator may be their Representative in His plea of righteousness and merit, and in receiving gifts of His Father on account of that righteous and merit—by putting on Christ: and this is to be done by being baptized into Him, and thus becoming His disciples, or members of His mystical body the Church. This is known in the gospel, as their regeneration, or new birth—bringing them into a life so far different from that entered at their first or natural birth, hat it adds to the privileges conferred by this of reasonable nature, and of grace duly to profit by that nature, a state of solemnly pledged divine mercy, and access to the means of grace established for growing up into Christ in all things, and being directed, sanctified, and governed by the Holy Ghost, so as, in such wise as is appointed for salvation, to walk in the obedience of the gospel; and endowment with the special grace of the gospel covenant with the Holy Ghost, as the principle of divine life to the Church or body of Christ.

The appointment of this Church, or way of salvation, and man's birth into it in Baptism, and the spiritual benefit attending all the ordinances, and acts, and exercises to which it calls, are of the grace of the Holy Ghost. Whatever there may be in them—and there is much—of the reasonable, the fitting, the interesting, the solemn, and the good influence of these on decent and virtuous and serious attention; falls far short of their real character, and their real claims. These embrace, as of principal regard, their connection with the great mystery of God in Christ, reconciling the world unto Himself; with His conferring to that end the gifts and graces of His Holy Spirit; and as all human deeds and observances amount to nothing in themselves, can never take away sin, or merit His approval and acceptance, with His extending to men the benefit of Christ's righteousness, and accepting them for His merits.

Of this last mentioned feature of the gospel dispensation—God's regard to Christ's merits, and man's benefiting by them, as *vicarious*—as instead of man's own, the true Christian sees and feels the necessity, in the humbling fact, that even when he has the happiness of being, and of growing, in the state of faith and holiness which the gospel requires, he has still about him so much imperfection, corruption, and unworthiness, that his only ground of trust in the favor and acceptance of God, is the merit and righteousness of Christ. As these obtained the way of salvation, so are they, in the great and all-controlling principle of faith in them, necessary to man's so walking in that way, as therein to enjoy the smiles of his Heavenly Father's favor, and to be cheered with the reasonable hope of attaining to its blissful end.

Thus in the whole progress of the Christian life, the true and faithful member of Christ, sensible indeed that it is required of him to be always exerting himself, always going forward, always in earnest; yet deeply feeling that he can be and do as he should, only by the grace of the Holy Spirit, and that, be and do as he may, he has no merit and righteousness of his own, is full of imperfection and frailty, and can never purchase exemption from God's wrath and damnation; and therefore must place all his hope on the merits and righteousness of Christ, embraced by the true and living faith of the Gospel; never loses sight of his character as a sinner, redeemed by God's mercy, and looking for salvation as His free gift.

Interwoven with this religion, as a part of it, was what is farther said in the obituary to which reference is made, that the deceased "was, to the Church, a firm, affectionate, and enlightened friend. He loved, cherished, and exemplified the distinctive principles of his Church, because he well understood them, and duly appreciated their intimate connection with the genuine principles of the gospel." Let these distinctive principles of the Church be well understood as clearly and fully set forth in our standards, and let this enlightened understanding be coupled with a true Christian heart, with knowledge of the genuine principles of the Gospel and with the character and life formed and controlled by them; and these principles of the Gospel will be found to be the rule and measure of those of the Church, and to constitute their life and power; and then her members—the only class of her members on whom she can truly rely—will indeed be, what now especially she greatly needs, her firm, affectionate and [illegible] distinctive principles because they are of God and not of man, and exemplify them in hearts, characters, and lives, conformed to the pure faith and heavenly precepts of the Gospel. B. T. O.

For the Churchman.

Catholic Unity.

Mr. Editor,—As a parish Priest, who would fain teach his people "the *whole* counsel of God," and who offers up, at least weekly, in the Church's *Litany*, a solemn petition that the "Good Lord" would "deliver" his people from "*schism*," I have had the simplicity to believe that I could scarcely be thought "a workman not to be ashamed," did I not occasionally direct the thoughts of my good people to the subject of scriptural and Catholic *unity*, I send you subjoined an Extract from a sermon (from Prov. x. 9.) delivered to my flock not long since, under these (perhaps too old fashioned) impressions of pastoral duty. Whatever its character, it exhibits, at least, no "GUIDE-POST *to conduct enquirers to the Pope of Rome*;"—while at the same time, it does exhibit one which I trust is not hardly calculated to save the traveller who would trust to it from finding himself a lodger at the same *inn* with a certain illustrious (living) ex-Editor of the "Protestant Churchman."* Perhaps if there was a little more encouragement than there seems to be just now, from the high places in our church, to set up, at reasonable distances, such "guide-posts" as the following—(such in *intention*, I mean, tho' better painted,) our people would know, better than now, "whereof they affirm" as churchmen; while the Parochial Reports to our Diocesan Conventions might be saved from the reproach of such an item as the following, under the head of "Contributions"—viz; "*For the American Sunday School Union*—(so much.") Is it at all likely that the eyes of the good people of such a parish are ever directed to any "guide-posts" warning enquirers away from *Geneva*? are not *such* "guide-posts" too few and far between, along the theological highway, rather than too frequent?—By the way, Mr. Editor, I have lately seen a definition of the *unity* of the "One Holy Catholic Church," in which all reference to the important element of *the ministry* is left out. This may be all right, though I confess I "have not so learned" the subject of unity. It occurred to me in reading it,—(though here perhaps I might say with a wiser than I, "I speak as a fool,") that the use, by the writer in question, of the venerable and trust-worthy phraseology of the Nicene Creed, "One Catholic and *Apostolic* Church" instead of that above given under quotation marks, might have suggested a soundr definition—one somewhat less "vague and mysterious." But enough. Q.

EXTRACT.

But the christian who "walketh uprightly" in the way we have been describing, with reference to the unhappy *divisions* of Christendom, "*walketh surely*" also, in as much as he is *sure* of the ultimate triumph of that sacred cause of *unity* which he so fondly cherishes. He is walking in that path in which, as all Christians once walked, so he firmly believes, spite of all the sad confusion which he sees around him, that all shall yet walk again. And, moreover, he descries, even amid the present darkness, a glimmering light which cheers his heart with the persuasion that, that time is even now drawing nigh. He thinks he sees the signs of it all around him. He sees, for example the followers of primitive truth and order, themselves, studying with an unwonted earnestness, their distinctive position among other christians, and manifesting increasing delight and satisfaction as they feel, more and more, the adamantine strength of the foundation upon which they stand. He sees *them*, too, *living* and *acting*—blessed be God!—more and more *up* to their principles, and with an earnestness and a conscientiousness which is causing others to ask "*a reason*" for the depth and strength of "the faith" which is plainly seen to be "in them." In other quarters, he sees an element at work which he doubts not is destined, sooner or later—though probably not until after many a bitter day yet, of tribulation to the Church—to reduce the present bewildering chaos into primitive order and beauty and harmony. Yes, the world is getting tired at last, tired and sick almost unto death, of these interminable *divisions* among christians. Sober and thoughtful men, of all names, are seeing plainly enough, that this deplorable state of things is fast driving men, by thousands and thousands, into the pit of *Infidelity*! They see and feel that this dreadful evil is fast coming to a head or that it *cannot* be much longer endured—that *some* remedy *must* be found for it. They despair, at last, of finding that remedy in "*World's Convention*" and "Evangelical Alliances," and "*Unions*" and "Leagues" and "Associations" among various bodies of Christians, banded together by some *one common* object, yet reserving, all along, and cherishing, in their respective systems, principles, which in their very nature are antagonistic and irreconcilable. They are leaving us all these contrivances, only so many temporizing and skin-deep *palliatives* which stop far short of the seat of disease: and therefore they are beginning utterly to despair of any *unity*, of any sincere, honest, permanent, or really beneficial unity, from any of these sources. Meanwhile, yearning still after *such* unity, and seeking rest but finding none, these earnest equirers have caught, at last, the sound of that long neglected voice which had never ceased throughout the long, long, dismal night of distraction and discord, to testify—faithfully, steadily, earnestly to testify that there *was* nevertheless, *one* remedy for all this confusion, and to call men back to *that* as the only one, even that system which did *once* secure unity among all christians,—unity under an *equal brotherhood*, *equal* as scripture makes them, *of Diocesan Bishops*, each a "*centre of unity*" in his own see: that system of apostolic origin, and which worked well for nearly six centuries before the usurping Bishops of Rome began to dream of a *unity* to be realized only in the supremacy of *one* earthly Pontiff: they seem, I say, to have caught, at last, the voice of this faithful witness for the truth; and, with earnest and anxious hearts, they are asking—is *this* system yet extant? Does it still survive, as we are told that it does—distinctly recognizable in all its essential features, purged from the corruptions with which for more than a thousand years, it was overgrown under the Anti-Catholic dominion of Rome, presenting to this hour, "the faith once delivered to the saints," and preserving the "doctrine," and not the doctrine only but "*the fellowship*" also, "of the Apostles?" Yes, this, this is the all-absorbing problem which holy, and learned, and earnest-minded, and honest-hearted men, sickened with the humanly devised systems which they have been following, and trembling for the ark of God, are now at best fitting fairly and fully in hand, and are most intently at work upon. Meanwhile, that *they* who all along had been the obedient followers of Truth and order, should eagerly throw themselves into this movement, and cheerfully take the lead for the guidance of this yearning and inquiring spirit, and especially with a view to protect its subjects from the crafty attempts of Rome to convert it to *her* advantage, through *her* plausible yet most false, unscriptural and uncatholic *theory* of unity; this I say, was no more than what seemed imperatively demanded of them, by *their* position and their qualifications for the work, and nobly have *they* done their work: yes, nobly, and to the utter discomfiture of Rome, as Palmers, and Percevals, and Gresleys, and Hooks, and Mannings, and Jarvises, and Seaburys, champions panoplied in truth and learning and intellectual honor, spring up before *her* at every turn, ever crossing her path, and baffling and confounding her by appeals to scripture and to *real* antiquity—to *scripture*, which she over-rides with a false and spurious *theory* of *tradition*, and to *antiquity*, [illegible] affects and tramples upon. And we "doubt not but earnestly believe" that spite of any obstacles, spite of the clamorous opposition of many, as they shall feel the foundations of their false systems swaying and tottering beneath their feet,—spite, too, of an occasional instance of aberration on the part even of honest enquirers, under the blinding effect of suddenly-discovered truths, which through early ignorance and bad training, they had become almost disqualified to deal with (heart-rending instances, these, of human weakness!) that spirit of all these things, *truth* will again triumph, *unity*, *organic external* unity, and along with *it*, WHAT MUST EVER BE SOUGHT IN VAIN WITHOUT IT, sincere and honest love and harmony, and cooperation be restored to the long distracted bosom of the church of God—and the benighted *Heathen*, knowing at last, by this long delayed token that God the Father hath, of a truth, sent His Son into the world to seek and to save that which was lost, be seen crowding into the holy and peaceful bosom of the one Church of God, as clouds and as doves to their windows,—and the "kingdoms of this world" thus prepared "to become the kingdoms of our Lord and of His Christ."

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* The Doctor ought to have given his *protege* an *autocrematic* gown.—Ed. Churchman.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JULY 27, 1850.

A NEW PHASE OF SCHISM IN ENGLAND.—We have all read the story of the shield that was hung up in a public place, and had two faces, one white and the other black; and how two valiant knights coming in opposite directions fell into a controversy on the subject and finally attempted to settle the dispute with sharp-pointed lances to their mutual detriment. The condition of the Church of England puts us in mind of this story, and we are warned to look on both sides of the shield before we pronounce on its condition and prospects; Looking on one side we see godly and zealous bishops, pious and learned clergy and intelligent devoted laymen holding fast the truths which the Church Catholic has ever held and which the English Church has carefully maintained in all her formularies, and contending earnestly against their suppression or obscuration. Due attention is paid to the solemn and decent celebration of public worship according to the forms and rubrics of her venerable Prayer book, and continually we read of new churches erected to the glory and worship of the Triune God built as Christian churches should be built, and suggestive of hallowing and ennobling thoughts to the mind of the worshipper. On this side we behold all courage and strength, trust and fidelity.

But let us look at the reverse side, and very sad is the spectacle presented. Bishops, some openly teaching and others conniving at false doctrine; presbyters encouraged by them to rebel against their own diocesans, and to set up their private notions of scripture truth against the express teachings of the church; an advocate of heresy pronounced by a lay court of "eminent lawyers" to be qualified for the cure of souls; her Convocations silenced, and her interests subjected to the mandates of a jealous ministry and a hostile Parliament—these are the mournful spectacles which fill the eye of the beholder with sadness, and disturb his soul with apprehensions as to the end of these things. Add to them the pride, the ignorance, and the turbulence of a certain portion of the laity, calling themselves members of the "*Established Church*," but destitute of any knowledge of its distinct principles, or revrential regard for them, and the prospect becomes still more overshadowed with gloom and threatened with tempests. It is with these instruments of evil and schism, of false doctrine and heresy that Satan delights to work, and by whose efforts he hopes to cast down the fairest and proudest bulwark of Christendom, and drive her children either into the corrupt embraces of Rome, or the withering influences of dissent, and the dark abyss of infidelity. In farther proof of this it may be observed that some of the Low Church English Press frequently indicate their secret wishes by their eulogiums on the Puritan leaders of 1640, and their foul abuse of the prelates and other noble spirits of the Church of England of that day, who boldly withstood their fury, and sacrificed property and honor and even life itself for the cause of the Church of Christ. Destitute of a Churchman's true spirit, they cannot bear to hear of examples of constancy and suffering which put their own lukewarmness, time-serving and dishonesty so completely in the back ground, while the light of the good deeds of those whom they revile renders more odious and fearful their own false tenets and vicious practices Yet having a wide circulation, (for it is natural to the mass of men to love darkness rather than light, and those pernicious organs pander to some of the worst passions of our carnal nature,) they exercise a fearful influence over the minds of some, and make them "proud, blasphemous,—fierce despisers of those that are good"—and "not afraid to speak evil of dignities."

Such are some of the evils now manifesting themselves in the English Church, and to resist them demands the utmost energy and firmness, constancy and devotion of her faithful sons. They are brought before us by an awful example of defection from lawful spiritual authority, and schismatic rebellion against him whom Christ has set over them, in one of the parishes in the Diocese of Exeter. We are indebted for a notice of it to the *Banner of the Cross*, who thus states the transaction:—

The editor of the English Churchman has kindly forwarded to us a pamphlet which explains Mr. Kelly's movement. The Pamphlet bears the following title:—"A Letter from the Rev. Hugh Kelly, Minister of the Free Church, St. Mary Church, to his Diocesan, the Right Rev. Samuel Allen McCoskry, Bishop of the Diocese of Michigan, United States, in Justification of his Officiating at St. Mary Church. With a Prefatory Lettter to Henry Cranmer March Phillips, Esq., by Sir C. E. Eardley, Bart."

The character of this *new* church may be gathered from the fact that two of its Trustees are dissenters (one a "Plymouth Brother") and from the following account of it from one of the *founders*.

"I take the present opportunity of mentioning two or three points connected with the Free Church, which it will be interesting to yourself and to the public to know.

I. The Congregation of St. Mary Church preserves the use of the Liturgy, Vestments, and other forms of the Establishment. But it does so with the avowed intention of introducing such few (and they are very few) alterations in the occasional services, as will remove all misapprehensions as to their doctrinal bearing, and render them altogether, and without any doubt, in harmony with the spirit of the Fathers of the Protestant Reformation.

II. The Congregation pursues the above course, also contemplating the possibility of a future modification, *in concert with others*, of things indifferent in the Sunday Services. A single Congregation, with many eyes fixed upon its proceedings, might be acting presumptuously in making such changes for itself. But it is notorious that many eminent clergymen desire some curtailment in the length of the Sunday Services; some avoidance of repetitions; some division of the whole into morning, afternoon and evening services: more prominence given to the beautiful Litany, as a distinct part of worship, some correction of the Calendar, &c. It is not improbable that this congregation may concur with others in some such changes hereafter, though it is felt to be a duty not to deviate at present from the established usages.

III. This Congregation in thus adopting the forms of the Established Church, will nevertheless hold out the hand of fellowship to all orthodox Christians, who may have the sense not to be stumbled, or alienated, by the use of the Liturgy, &c. To the pulpit will be welcomed all such men as Robert Hall, or Chalmers, Jabez Bunting, or Angell James, or Norman Mac Leod. Nor will the Congregation limit its Catholicity of feeling to our own countrymen. It will recognize and receive as preachers of the one Faith and of the one Church, Dr. Achilli from Rome, Dr. [illegible] from Germany, or M. M. Audebez or Monod from France. The people will thankfully listen to the instruction, and join in the prayers, of any nation in Christendom or in the world who may be able and willing 'to speak to them in their own tongue the wonderful works of God.'"

We need make no comments on the above wicked and schismatical act, which places those that have committed it in a much worse position than such as have been brought up dissenters: seeing that the latter may plead early associations and education in their excuse, while the former have wilfully cut tsemselves off from the Church of Christ and from union with the one True Vine.

It may be a question, however, who has become guide of this precious flock of—goats? has the renowned Dunbar, or some other of the misguided seceders from the Scoto-Catholic Church? Or has some Gorhamite found a congenial resting place amid these haters of Popery and lovers of the prayer Book? We blush to say that a clergyman of the American Church (though we hope not an American) has been found to officiate for these people as their instructor in schism and heresy, and their supporter in their renunciation of the Apostolic doctrine and fellowship. Who this man is may be learned from a letter printed at full length in the Banner:—

LETTER FROM THE REV. HUGH KELLY TO THE RT. REV. THE BISHOP OF MICHIGAN.

6 Brook Green Terrace, Exeter, June 3d, 1850.

RT. REV. AND DEAR SIR:—I have not failed to inform you of every change in my place of residence, or in my employment since I left the Diocese of Michigan; and I should deem myself guilty of a serious dereliction of duty, did I fail to let you know at the earliest convenient opportunity, that I have, the last three Sabbaths, officiated in a Church, which retains the Liturgy, and teaches the doctrines of the Church of England, but which has withdrawn from the jurisdiction and authority of the Bishop of Exeter; and that it is not improbable that I may become permanently connected with this Church.

The circumstances which have led to this movement are briefly as follows:—The Parish of St. Mary Church has been the scene of the greatest confusion, in consequence of the Vicar and his Curates, persisting to teach the most Popish dogmas, for the doctrines of the Church of England. Transubstantiation, Baptismal Regeneration, and most of the dogmas peculiar to the Church of Rome, have been taught in this unhappy parish. Mr. Maskell (the Vicar of the parish at the time of my complying with the request made by the parishoners of St. Mary Church to me, to perform ministerial duty among them) published a few months ago a volume of Sermons, from which the following brief extracts are taken. The first is from his sermon on the "Penitent Thief;" he observes, "It was anciently believed in the Church that this penitent, before his own death, received baptism by means of the sacred water which sprung from the pierced side of our Blessed Lord." The other quotations are from his sermon on "the Holy Eucharist." They are as follows:—"St. Paul says that we communicate of the body and of the blood of Christ; herein is the unutterable mystery of this divine Sacrament; that which we see is in outward appearance, bread and wine; that which we take is the body of Christ and the blood of Christ; Christ himself * * * * Being so, once more, being, that is, his body and his blood, in one word himself, there present upon his altar, there given to his people, we see why we pay outward adoration also, and kneel upon our knees when we receive him * * * * And lastly: the mysterious power of the words of institution makes the bare elements to be his body and his blood." These extracts give a fair specimen of the kind of teaching to which this parish has long been subjected: and what greatly aggravates the grievance is, that the Bishop resides in the parish, and has permitted Mr. Maskell (who was his lordsihp's chaplain,) to go on teaching the rankest Popery, unreproved. What then is to be done, when, to use the language of the present Archbishop of Canterbury, "under the specious pretence of deference to antiquity, and respect for primitive models, the foundations of our Protestant Church are undermined by men who dwell within her walls."

In the early part of this year 159 heads of families in the Parish of St. Mary Church, two-thirds of whom are persons attached to the Church of England, signed a requisition to Sir Culling E. Eardley, Bart., expressing a wish for a new place of worship in the parish. This gentleman consented to assist them in their object, but by his advice application was made to the Archbishop of Canterbury, in the first instance, by a gentleman who was an attached member of the Church of England, in behalf of the parishioners. The primate expressed his sorrow that doctrines which, in his judgment, differed little from those of the Church of Rome, should be preached by a minister of the Church of England, but said that his authority did not extend beyond the Clergy of his own Diocese.

The Bishop of Exeter was then applied to by Mr. Tozer for the parishoners, who forwarded to his lordship the above mentioned volume of Mr. Maskell's Sermons, and a paper containing the case of the people, with extracts from these sermons. I subjoin here the Bishop's reply

Bishopstowe, March 8th, 1850.

"SIR,—I have received your letter and the volume of sermons which accompanied it. If you will specify any passage in those sermons which contain doctrine contrary to that of the Church of England, and will engage to proceed by law against the author,—I will take such steps as justice shall require.
I am, sir, your obedient servant, H, EXETER.
W. TOZER, Esq."

"P. S. I return the papers which accompanied your letter, not having time to read them."

The Diocesan thus refusing to read the case; requiring to have proof that such passages as I have quoted are Popish; and refusing to call his Presbyter to account if the people would not go to law, it appeared to the people useless to continue further to seek a remedy within the Establishment. They decided on building a Free Church, have purchased a site among themselves, and in the meantime have procured a temporary building where I am officiating. Since this, the incumbent, with whom the Bishop refused to interfere, has honestly resigned his living, and joined the Church of Rome. But what hope can the people have of an Evangelical successor, the appointment of whom has been made over by the Dean and Chapter of Exeter to the Bishop.

The Bishop's published determination, discloses the position he has assumed in relation to these matters, and precludes all hope of remedy from him.

In a published letter of his to Archdeacon Bartholomew (dated May 16, 1850, and which forms part of a correspondence which has recently appeared) he says—"If it should again be my misfortune to be required by the crown, or by any other patron, to institute to a cure of souls within my diocese any clergyman who holds the opinions held by Mr. Gorham, or otherwise contradicting the doctrine of our Church in the great article of Baptism, I should feel it to be my duty to reject him."

And as to what is the doctrine of the Church in the opinion of the Bishop of Exeter, his own words are conclusive. In a correspondence with the Rev. W. Maskell, published in the Times newspaper, he says (April 27, 1850), "I hesitate not to say, in answer to your question proposed in your letter of yesterday, that I understand that the Church of England, at the present time, implicitly condemns as hereby the denial of the unconditional efficacy of baptism in the case of all infants."

To return to the Free Church: the plan of the Trust for the proposed building while it will secure the teaching of all the great principles of the Protestant faith, also states that "it is distinctly intended that nothing contained in the Trust Deed shall prevent the place of worship from being at any time hereafter licenced by the Bishop of the Diocese for worship in connection with the Establishment," if happier times should favor and justify such a course, and if it should be wished by the Vestry, who will be elected, as in many Episcopal Parishes in America, by the communicants of the Church.

For myself, I should willingly have taken duty in the Established Church, but the law of England in regard to American clergymen is so very exclusive, that the Bishops have it not in their power to employ them. In proof of this I applied, in 1846, to the Bishop of Ripon, in whose Diocese I then resided, for employment in the Church. His Lordship kindly promised to consider my case, and two weeks subsequently to the application wrote me as follows:

37 Jermyn Street, London, May 5th, 1846.

REV. SIR:—"I have not failed to make the promised inquiries respecting the possibility of your being appointed to any permanent sphere of duty in the English Church under my my licence; and I find that the act of Parliament only authorises me to grant you permission to officiate temporarily in my diocese, and invests me with no power to Licence you to any Curacy, or institute you to any benefice.
I am, Rev. Sir,
Your faithful friend and brother,
C. T. RIPON."

TO THE REV. HUGH KELLY.

I feel therefore that for entering such a providentially opened door as that at St. Mary Church, no sound member of the Church in this most unsound Diocese can blame me. Mr. Maskell having now gone over to the Romish Church has demonstrated the propriety of the course taken by the Parishioners, and the grievous neglect of the Bishop of Exeter in refusing to listen to them. I feel that I have a duty to perform, and I hope and believe that you will think so too.

In thus writing to you, Right Rev. Sir, my object is, to anticipate any appeals that may be made to you against me. I do not ask you to express any authoritative opinion in favor of my proceedings in this affair, which I trust I may say I have taken on grounds of conscience. But when the glory of our Blessed Lord and Master is concerned and when a whole parish is handed over by a professedly Christian Bishop to the grasp of destructive heresy, I feel that I am not doing too much in asking you not to suffer any Tractarian reports to influence your action agaist me.

I shall be most happy to hear from you at your earliest convenience. Please accept my Christian regards for yourself and family. My health is much better than when I wrote you last, I have felt sensibly the benefit of the Devonshire air; but I have no hope of being able to endure another Michigan winter, or I should have long ago complied with your kind invitation to me to return. Praying for your health and prosperity temporarily and spiritually,

I am, Right Rev. and Dear Sir,
Your ob'd't servant, HUGH KELLY.
TO THE RIGHT REV. SAMUEL ALLEN MAC COSKRY, D. D., Bishop of Michigan.

We trust that this Mr. Kelly (whose epistle, so amusingly compounded of ignorance and impudence, makes the reader laugh while he is sad,) will be dealt with in the most summary method that the Canons allow. The Law of our Church seems to us very explicit on the subject:

CANON II, of 1841,

Of a Clergyman absenting himself from his Diocese.

"When a Clergyman has been absent from his Diocese during two years, without reasons satisfactory to the Bishop thereof, he shall be required by the Bishop to give in writing the cause, or causes, of his absence; and if he refuses, *or if these be deemed insufficient* by the Bishop, the Bishop may, with the advice and consent of the clerical members of the Standing Committee, suspend him from the ministry; which suspension shall continue until he shall give, in writing, *sufficient reasons* for his absence; or till he shall renew his residence in his Diocese; or till he shall renounce the ministry, according to Canon XXXVIII, of 1832. In the case of such suspension as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee of every Diocese where there is no Bishop."

We hope most earnestly that all efficient and requisite measures will be taken to cleanse this foul blot from our Church's escutcheon, and to vindicate her discipline as a sound member of "the one Holy, Catholic, and Apostolic Church."

We insert with hearty good will, the Address of the new Church Historical Society, which we trust will also engage the attention and secure the co-operation of our readers. The collection of such a body should be worthy of its objects and of the Church. The resolution as to pecuniary liabilities is a very sensible one, and will no doubt be a means to the members of evidencing practically their interest in the Society's operations.

ADDRESS OF THE EXECUTIVE COMMITTEE OF THE PROTESTANT EPISCOPAL HISTORICAL SOCIETY.—The importance of securing a complete collection of historical materials, relating to the colonial, and Protestant Episcopal Church, is so generally felt, that the members of this Committee do not presume that they can suggest anything new to their brethren of the clergy and laity upon that subject. But as a number of the Bishops, other clergy, and laity have associated in a Church Historical Society, and laid upon this Committee the honor and labor of furthering its objects; they venture to propose some plans for that purpose, asking co-operation from all who are interested in the subject, or in other words, from every member of the Protestant Episcopal Church.

Their first duty is to make a complete collection of the historical materials now in existence. In order to do this they earnestly desire every clergyman and layman in the Church to transmit to the Secretary *a duly attested copy* of every curious, valuable, or interesting entry in Parish books or private papers, to which they can obtain access, or where it is possible, the originals themselves; and also note down and transmit any historical traditions which may come under their notice.

If persons will prepare manuscript histories of parishes, or of any particular events, this Committee will be happy to take charge of them, subject to any directions respecting the time of opening which their contributors may see fit to make; *all facts, however, to be duly attested as to the source from whence derived.* This Committee will also be glad to receive any publications, old or new, which contain historical matters of fact, opinion, or controversy, bearing upon ecclesiastical history in America.

A fire-proof depository will be obtained as soon as possible, the plan and details of which will be made known, when special subscriptions are solicited for that purpose.

So soon as the catalogue of members contains the names of five hundred persons who have paid their subscriptions, this Committee will prepare and put forth the first volume of the Society's publications, of which each member will receive a copy, and will continue to publish from time to time, as the means of the Society will permit. It is however their fixed determination, that no liabilities shall be incurred until the money to meet them is in the hands of the Treasurer.

This Committee designs to keep a chronicle of passing events, and will therefore be obliged to the publishers of the Church periodicals, if they will regularly send their papers to the Secretary. To the same end they will appoint, as fast as practicable, corresponding members in every diocese, whose duty it will be to collect diocesan historical materials, past and current, and forward them to the Secretary.

This Committee ventures to request every clergyman, either personally or by deputy, to collect the names and subscriptions of members in their respective parishes, and forward them to the Treasurer.

As the labors and objects of "The Protestant Episcopal Historical Society" must recommend themselves to the good will of all members of the Church, the Executive Committee hopes to receive the hearty and active co-operation of all in carrying out its designs. Before concluding this address, however, it will remark, that although the members of the Society are confined to the members of the Protestant Episcopal Church, yet its object is to gather all facts and materials, religious, social, or even political, which bear, even more remotely, upon every branch of the Church in America.

By order of the Executive Committee,
FRANCIS L. HAWKS,
WM. BACON STEVENS,
B. FRANKLIN,
Committee.

Historical contributions of bulk may be sent to the bookstore of Messrs. Stanford & Swords, 137 Broadway, New York, and communications to the Secretary, the Rev. B. Franklin, Trenton, N. J.—The P. O. address of the Treasurer is Frederick S. Winston, Esq., 60 Cedar St., New York.

MR. EDITOR:—The accompaning extract from a celebrated ritualist may be of use to some of your readers, as the rules there given are often violated. Will you give it an insertion: RULE.

The Amen in the Gloria Patri.

When the Psalms are read, if the last verse of the Gloria Patri falls to the clergyman, the congregation often say the final Amen, as a response. This is quite wrong. The Amen, is an integral part of the verse, and is so printed in our Prayer Books. A like vicious method obtains in some places where the Psalm, or Gloria Patri is chanted. Amen, being sung to a long protracted cadence; whereas, it properly forms but the two last syllables of the verse.—*Jebb on the Choral Service*, p. 316.

GENERAL CONVENTION.—A Southern correspondent suggests that the prevalance of Cholera at Cincinnati may render a change of place necessary, and asks us to call attention to the subject. We are glad to see by the last accounts, that the disease was rapidly diminishing, and perhaps it will have wholly ceased before October. We should be sorry to see a change, as the visitation of Gambier Seminary proposed five years since, may now be prosecuted without inconvenience; and will no doubt be carried out with great strictness, energy, and thoroughness, by the Bishop of Illinois and his colleagues.

Foreign Intelligence.

The *America* arrived at this port on Saturday evening last; the *Atlantic* on Sunday morning, after a passage of 10 days and 15 hours, the shortest yet made; and the *Asia* at Boston on Tuesday.

The intelligence of the greatest interest, is the sudden death of the most eminent of England's present statesmen, Sir Robert Peel. He was thrown from his horse on Saturday afternoon, the 29th June, while riding through the Green Park, and lingered until Tuesday night, when he expired. The Bishop of Gibraltar, formerly tutor in Sir Robert's family, attended him shortly previous to his death, at his express desire, and administered the Holy Eucharist. He was in his 63d year, and his sudden decease has caused much sensation and regret among all parties. He was buried without ostentation at Drayton, according to his desire; a public funeral having been declined.

The Duke of Cambridge, one of the Queen's uncles, is also dead. He had just completed his 76th year, and was much esteemed for his social and private virtues.

The proposed union between the Legitimists and the Orleanists, is said to have failed. In the French Assembly, a law respecting Mayors, giving the Government the power of revoking and suspending them, was proposed by the ministry to be made the order of the day; but it was refused by the junction of the *Legitimists* with the *Mountain!*

The following French Bishops have been elected on the Superior Council of Education; M. Parisis, Bishop of Langres; M. Morlot, Archbishop of Tours; M. Dupanloup, Bishop of Orleans; M. Gousset, Archbishop of Rheims.

The bill for the abolition of the office of Lord Lieutenant of Ireland, has been withdrawn.

An interesting debate took place in the House of Lords, on Tuesday evening, July 2, on a motion of Lord Harrowby's, for the appointment of a State Committee to inquire into the operation and effect of the system under which the Annual Grant of public money for the purposes of education, was administered. The necessity of it was ably maintained by the mover, Lord Lyttleton, the Bishops of Salisbury and Oxford, and Lord Stanley, and opposed by Lords Landsdowne, Kinnaird, and Carlisle. Lord Landsdowne said he would consent to the appointment of a Committee at the commencement of next session. The motion was negatived. Ayes, 26; noes, 31.

ORDINATIONS.—By the Bishop of Rochester, Saturday, June 29, 4 Deacons and 21 Priests.

By the Bishop of Durham, Sunday, June 30—9 Deacons and 8 Priests.

The argument in the Gorham case in the Court of Exchequer, was commenced on Saturday the 29th June, by the Attorney General, against the rule. Sir Fitzroy Kelly replied on Monday. On Tuesday, Messrs. Martin, Peacock, and Badeley, continued the argument for the prohibition. As far as one can infer from the hints thrown out, the Court will decide that the matter *does not touch the Queen*, even if the appeal to the Upper House of Convocation is required by the Statutes.

The Synod of St. Andrew's, Dunkeld, and Dunblane, met at St. Andrew's on the 19th June. A resolution was adopted, "concurring with the Synod of Bishops in their condemnation of the Prayer Book put forth by the Bishop of the Diocese." It was adopted by a vote of 10 to 5. We shall give the proceedings more fully next week.

They show a melancholy declension from the Church of Scotland, and especially a grievous insensibility to the value of the Scotch Communion office.

The first official documents connected with the national Synod of Roman Catholic Prelates, to be held at Thurles next month, have made their appearance. They consist of a brief rescript from the Pope approving of the intended Synod, and investing the new Primate Dr. Cullen, with the character of delegate Apostolic for the purpose of presiding over the deliberations of the Bishops; a letter from Dr. Cullen to the Roman Catholic Archbishops and Bishops of Ireland, communicating the substance of the Papal rescript; and a pastoral address to the clergy and laity of his archdiocese, from the same prelate, chiefly soliciting their prayers. Dr. Cullen emphatically warns his flock:—

"Against the spiritual dangers of the present time; contrasts the power of the Church in condemning error with the impotence of the sects, as shown in the late proceeding in the Anglican Establishment, shows that this power depends on the authority of the Holy See and the obedience due to it; explains the services rendered to the Church in the same direction by councils—general, diocesan, provincial, and national;—and then comes to speak of the approaching Synod, and to desire, for the success of its deliberation, the prayers of all classes of the faithful, 'especially the Rosary of the Blessed Virgin, the recital of which is productive of so many good effects;' and their communions particularly on the feasts of St. Peter and St. Paul, and the Assumption of the Blessed Virgin Mary. Of the Synod itself, Dr. Cullen uses these words:—'The Bishops of the Irish Church have determined to hold a national Synod with all the forms prescribed by the Canons of the Church. To give greater weight to the deliberations of the Bishops, the Supreme Pontiff has not only approved their determination to meet, but has also given authority to convoke the council, and has promised to confirm its acts, if necessary, with his Apostolic sanction.' The business of the Synod is stated generally thus:—'Our Church is emerging from a state of suffering and persecution in which many customs and practices were necessary, which are not adapted to times of greater liberty and security. It is of great importance that such matters should be examined, and every amelioration that may seem useful, introduced by common accord.'"—*Guardian.*

DIOCESE OF LONDON.—*Consecration of the Church of St. Stephen the Martyr, Westminster,—Founded by Miss Burdett Coutts.*—The festival of St. John the Baptist, was chosen by the Bishop of London, as a fitting occasion for consecrating the new Church of St. Stephen the Martyr, situate in Rochester-row, Tothill-fields, one of the most densely populated districts in the city of Westminster.

This Church, as no doubt most of our readers are aware, has been built and endowed at the sole cost of Miss Burdett Coutts, of whose munificent liberality, it will form a lasting monument. It is said that this distinguished lady, wishing to raise a memorial to her father, the late Sir Francis Burdett, conceived the idea that no more appropriate mode of carrying her wishes into effect, could be adopted than that of building and endowing a Church in the heart of that city with which her revered parent's name had for so many years been intimately associated. The idea once conceived, Miss Coutts lost no time in conveying her intentions into effect; and the Bishop of London having been consulted on the subject, an ecclesiastical district was formed in the centre of the united parishes of St. Margaret and St. Johns an Incumbent appointed (the Rev. W. Tennant), and a site for the new Church liberally granted by the Dean and Chapter of Westminster. The locality was, perhaps, one of the most spiritually destitute neighborhoods in the metropolis, although not far distant from Westminster Abbey. The site of this Church was formerly occupied by a Dissenting Chapel; but this had been closed some time before the Church was commenced. Miss Coutts's plan included not only the erection of a Church and Incumbent's residence, but also of a school-house, or rather of two school-houses, capable, together, of accommodating upwards of 500 children, with apartments for the masters, and all other necessary conveniences. The first stone of the Church was laid by the founder on the 20th of July, 1847. After the foundation of the sacred edifice had been put in, its erection was delayed for some time, and that of the schools proceeded with, the ordinary service of the Church being meantime performed in the old Chapel, duly licensed for the purpose. When the schools were completed, about two years ago, the Chapel was pulled down, and the erection of the Church proceeded with, the services, from that period to the present time, having been celebrated in the large school-room. The Church having been finally completed a few weeks since, the Bishop of London appointed yesterday for the consecration, and a very large party of ladies and gentlemen were invited to be present upon the interesting occasion. The inhabitants of the district took active means to evince their gratitude to the founder, and a very pleasing demonstration of the esteem in which she was held, was exhibited in all the streets in the vicinity of the Church, the shops being wholly, or in part closed, and many of the houses decorated with flags and evergreens. The style of architecture adopted, is that which prevailed during the latter part of the fourteenth century, a period when the union of science and art was most complete. The Church consists of a nave 79 feet long, by 21 feet wide, north and south aisle of the same length, and 12 feet wide, and a chancel 43 feet in depth, by 21 feet wide. The height from the floor of the nave to the ridge of the roof, is 54 feet, that of the chancel, 40 feet, and that of the side walls of the aisles, 20 feet. The exterior design includes a very beautiful tower and spire, rising to the height of 200 feet, the former containing a peal of eight bells, the largest of which weighs 25 cwt. The tower is situate at the north-east angle of the nave, and opens into the chancel by a deeply-recessed and moulded archway, within which stands the organ, the front presenting a screen of diapered pipes. The chancel has a polygonal ceiling, divided into a series of panels: the ribs are enriched by beautifully carved and emblazoned bosses, bearing various Christian emblems, and the panels are colored ultra-marine and powdered with stars of gold. The carpet within the chancel, has been worked by various friends of Miss Coutts, and by the infant grand-daughter of the Duke of Wellington.

[The remainder of the elaborate description of the Church which follows, we are compelled to omit.—ED. CHURCHMAN.]

The Bishop of London arrived at eleven o'clock, accompanied by his Chaplain, and was received by the Rev. Canon Jennings and the Rev. Canon Cureton, with others of the parochial Clergy.

The usual preliminary formularies having been gone through, the Bishop of London took his seat at the right of the altar. Miss Coutts was here led forward by Mr. Tennant, for the purpose of delivering to the Bishop, the deed of conveyance, after which, she returned to her seat. The ceremonial was then gone through in a very impressive manner. The musical service was chanted by a full choir, assisted by the young gentlemen of Her Majesty's Chapel Royal, Westminster Abbey, and the Temple Church.

The sermon was preached by the Bishop of London, who selected his text from the First Epistle of St. Peter, chap. iv., verse 11—"If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ, to whom be praise and glory, for ever and ever. Amen." The Right Rev. Prelate made a most eloquent appeal touchingly appropriate to the interesting occasion, in especial reference to which, his lordship said—"The busy sons of commerce, the slaves of Mammon, the votaries of pleasure, who throng the streets of this vast city, where all wears the aspect of prosperity and abundance, are little aware of the miserable haunts and hiding-places of want, and ignorance and vice, which lie in the immediate neighbourhood of those great thoroughfares, and in the very precincts of our palaces and cathedrals. In these two great parishes of Westminster, containing a population of 57,000, there were, within the last few years, nearly 17,000 children under 12 years of age, of whom more than 12,000 attended no school at all; and more than 30,000 of the people frequented no place of worship. An effort has been made under the auspices of that venerable body to whom it more immediately belongs to place these great parishes under the care of faithful pastors, to remedy this fearful state of things, and to supply, in part at least, the spiritual destitution of Westminster, by raising a fund in aid of the erection of Churches and schools; and they have been assisted and encouraged in that good work, not only by the contributions of parishioners and others, but in an especial degree by that individual munificence which has set so edifying an example to the possessors of wealth of consecrating to the glory of God, a portion of that which he has given to be used for the good of his servants. "As ye have received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." A second instance of the same Christian liberality in this immediate neighborhood, will surely be at once a reward to those who are laboring to supply its spiritual destitution, and an encouragement to them to persevere in that work of charity. And surely my brethren, these and other instances of a Church extending its means of usefulness, and increasing its efficiency, are justly to be regarded as marks of God's favor to that Church; and may well serve to comfort and strengthen us amid much that is calculated to discourage and alarm. As to the results of that pious and charitable design which has this day been commended to the Divine protection, let us not doubt but that the blessing of God will rest upon it in such a manner as may be consistent with the advancement of the final purposes of mercy. Let those who, from a desire to glorify Him in the fulfilment of those purposes, have built a tower in a remote and neglected corner of his vineyard, and planted a watchman thereon, to guard and cultivate the ground, which has too long been barren and unproductive, be assured that the dews of the Spirit will descend upon it in the faithful use of all the Church's ordinances; and that an agency of God's own appointment, employed with honesty of purpose and in an humble dependance upon Him, cannot fail of success." After the offertory had been read, a very handsome collection was made at the doors.

The Bishop of London, with Miss Coutts, and several of her private friends, including the Duchess of Sutherland, the Earl of Carlisle, &c., retired after the service, to the Infant School Room, where a very handsome *dejeuner* was served to a party of nearly 200 ladies and gentlemen.

The workmen employed on the building, as well as the children in the schools, and many of the poorer inhabitants of the district, were also regaled during the afternoon with good substantial fare, in a marquee erected for the purpose, within the grounds of the Church.

It may be interesting to add to our description of the Church, that the materials of which it is built, are thus described:—The quoins are formed of Hartford Bridge stone, from the Earl of Carlisle's estate in Northumberland; the outer walls are of Sneaton rag from Whitby; and the internal masonry is all of the finest Caen stone.

The following is a statistical account of the schools attached to the Church:—The boys' schools consists of two classes, an upper and a lower school, ninety pupils being in the first class, and the remainder in the second. There are ten masters, Mr. J. P. Rastall, and Mr. R. M. Skeet, and five Government pupil teachers, all of whom have been brought up in St. Mark's Training College. The upper class boys learn mathematics, Latin, drawing and algebra, and pay 6d. per week each; and the lower class are instructed in the ordinary branches of education, for which they pay 4d. per week each. The female school contains 180 girls, chiefly the children of poor tradesmen in the district, and in addition to the ordinary course of instruction, Miss Coutts has caused to be erected a very commodious laundry, fitted up with every convenience, in which the girls will have an opportunity of making themselves proficient in this necessary female acquirement. An infant school is built, and will shortly be in operation.

His Royal Highness Prince Albert, inspected the Church a few days since, and expressed himself in very warm terms of admiration of its beauties. His Royal Highness also walked through the schools, and expressed himself much pleased with the method of instruction adopted, and the proficiency of some of the pupils.

There will be daily service during the present week, except Saturday. The Archbishop of Canterbury will preach on Friday next.—*Post.*

New Publications.

HULSEAN LECTURES, FOR 1845 AND 1846, by Richard Chenevix Trench M. A. From the 2d London edition. Phila.: H. Hooker, pp. 322. For sale by Stanford and Swords

The first course of the lectures is on "The Fitness of Holy Scripture for upholding the spiritual Life of Man," and is divided into the several heads of the unity, the manifoldness, the advance, the past development, the inexhaustibility, the fruitfulness, and the future developement of Scripture. These several topics are treated with much philosophy, soundness, and depth, and in a discriminating and, at the same time, profoundly reverent spirit. Where all are excellent, we may instance particularly the first lecture on the inexhaustibility of Scripture, in which the allegation of the unsystematic arrangements of the holy volume is successfully met, and its adaptation to the internal wants of man admirably exhibited. The frigid conceit that the words must mean just so much and no more, is ably exposed, and the reader is taught, that far as he may penetrate into the mine of divine truth, still, at the close of his life, there will be depths to him unknown, which successive explorers may discover and bring to light. While these considerations make the private Christian a diligent student of the revealed word, to render its contents available to his spiritual welfare, they will guard him against heresy, and the setting up of his own notions, however edifying to himself, as the essentials of Christian truth which all men are bound to receive, though not taught or held by the church Catholic.

In the second course, after the introductory Lecture, shewing the unconscious expectations of Christ in the heathen world, the Lectures are entitled the Vanquisher of Hades, the Son of God, the Perfect Sacrifice, the Restorer of Paradise, the Redeemer from Sin, and the Founder of a Kingdom. It is shown in a very felicitous way how the secret longings, distorted views, and partial imaginings of the heathen world were fully and efficaciously realized and fulfilled in Christ.

This part of the volume will be found attractive, both from its matter and style, and very profitable towards the edifying of the attentive reader.

THE ARCHITECTURE OF COUNTRY HOUSES; including Designs for Cottages, Farm Houses, and Villas, with Remarks on Interiors, Furniture, and the best modes of Warming and Ventilating, with 320 illustrations by A. J. Downing. New York: Appletons, 1850, 8vo., pp. 484.

The author has been long and favorably known to the public for his valuable works on landscape gardening, cottage architecture and the like topics. The present volume must add to his well established reputation on account of its elaborate and thorough treatment of the subjects mentioned, with good taste and judicious suggestions. Every style of country residence is dealt with from the humble cottage and plain farm house to the splendid villa and magnificent abode of wealth and luxury, and varying in cost from $400 to $20,000. Ground plans, estimates and carefully compiled details are given, as well as beautiful exterior designs; and the means are afforded both of choosing a plan judiciously and counting the cost satisfactorily.

The preliminary remarks on Architecture and the prevalent faults in cottage building are both sensible and entertaining; and the observations on interior decorations, choice of furniture, and other necessary topics, are deserving of careful attention: comfort and good taste, beauty and utility, are constantly kept in view and harmoniously combined. The chapter on warming and ventilation is by no means the least valuable part of the book.

The publishers have done their part to admiration in the mechanical execution of the work.

Messrs. Harpers have issued the third volume of their neat and correct edition of GIBBON'S DECLINE AND FALL OF THE ROMAN EMPIRE, with Milman's Notes. pp. 643, taken from the last London edition.

Also, SIDNEY SMITH'S LECTURES ON MORAL PHILOSOPHY, which we shall notice hereafter.

CONVERSATIONS ON INFANT BAPTISM, by Chas. Jerram, A. M., with a *Conference between two men that had doubts about Infant Baptism*, by Rev. W. Wall. New York: Stanford & Swords. 1850. pp. 226.

We are much pleased to see this neat reprint of these two celebrated Tracts, which are excellently well suited for the popularreader, and give a brief but satisfactory view of the leading arguments for the administration of baptism to infants. Wall states very clearly the connection of regeneration with baptism.

NEW YORK PAST, PRESENT AND FUTURE, by E. Porter Belden, M. A., projector of the Model of New York. 3d edition. Prall, Lewis & Co.

After a brief sketch of the past history of New York, in which dates and references are carefully given, we have a full description of the Croton Water Works, Police and Fire Departments, Public Buildings, Churches, Commercial and Benevolent Institutions, Public Press, Population and Statistical Tables, with many other topics necessary to give a correct idea of the present condition of New York. There are 19 steel plates giving good ideas of the places and scenes represented. The editor estimates the population of the city at the close of the present century at upwards of 2,000,000. But we think that the larger it gets, the *ratio* of increase will become much smaller than it is at present.

THE AMERICAN ADVERTISER, with a great variety of advertisements and a long index, is bound up with the above, and the whole makes quite a pretty volume.

HELOISE, or the Unrevealed Secret, a Tale, by Talvi. New York; Appletons. 1850. pp. 264.

This story is refreshing, for its change of locality from ordinary novels. The scene is laid first in Germany, and we presume a faithful portrait is given of society and manners there, and then changes to Circassia, the tented field, the bristling fortress, and the din of battle. The interest of the narrative is well kept up, and the leading characters are interestingly drawn, but there is, we think, an unnaturalness about the plot.

THE MORNING WATCH. A Narrative. New York, Putnam. 1850.

There are some highly poetical thoughts in this volume, and some fine verses; it is however, part rhyme and part blank verse, and the want of the *limæ labor* is evident. A sort of Key is added to the poem, explaining its design and course, but something of hard study is required to find out the analogy between them, the poetry being abrupt and discursive. It will perhaps be a profitable mental exercise to compare them thoroughly, and those of our readers who are inclined may try the experiment.

Messrs. Phillips, Sampson & Co. have published the 20th part of their beautiful edition of SHAKESPEARE.

The 2d part of King Henry, IV, which admirably keeps up its character for elegance of typography and beauty of appearance. It is embellished with a fine fancy portrait of Lady Northumberland. The fourth volume commences with this number.

GRAHAM'S MAGAZINE for August has been received through Messrs. Dewitt & Davenport. It has two fine plates, 'The Origin of Music,' and 'The Sisters,' with the usual pleasing variety of light literary articles; particularly, we may mention a notice of Wordsworth, with copious extracts from his works.

THE EARL'S DAUGHTER, by the Author of Amy Herbert, &c. Edited by Rev. Wm. Sewell. Appleton's. 1850. pp. 341.

A deeply moving story, showing the happy influence of early Christian training, and the grace of Confirmation, in enabling a young and inexperienced female of high rank to withstand the allurements of the world, the blandishments and persuasions of deceitful and pretended friends, and the subtle objections and insinuations of scepticism and philosophy falsely so called. There are a variety of characters and incidents which are well depicted, and the melancholy tone and tragic termination of the tale may teach profitable lessons of Christian piety and devotion to the reader.

We return our thanks to the Secretaries of the various Conventions, for the Journals of New Hampshire, Delaware, Maryland, Alabama, Mississippi, Texas, and Missouri. We observe with much pleasure, that nearly all the journals this year, are provided with carefully prepared summaries of the Parochial Reports, which greatly assists the reader in forming correct notions of the strength of the Church in the Diocese.

Also the Charges of the Bishops of Delaware, Pennsylvania, and Kentucky.

Domestic Intelligence.

NEW YORK.—*Laying of Corner Stone.*—On Monday, July 8th, the corner stone of a fifth church in Albany, to be known as "GRACE CHURCH," was laid for the congregation of Grace Church, Albany, by the Rt. Rev. the Bishop of Maryland, acting at the request of the Standing Committee of this Diocese. The church is to be built of timber, after a design by Frank Wills, Esq., of this city, and is to have *all the seats free*, the expenses of the congregation being defrayed by the offertory. Before the ceremonial at the corner-stone, Evening Prayer was said in the upper room, now occupied as a place of worship by the congregation, which was densely filled on the occasion. The Rev. Dr. Kip, the Rev. W. W. Bostwick, of Sandy Hill, and the Rev. Dr. H. Potter participated in the services. After service, the above, with the Bishop and Rector, (the Rev. J. A. Davenport,) the Rev. Messrs. Spooner, Selkirk, and S. Reed, and a large number of the members of the several Vestries in the city of Albany and vicinity, formed a procession to the site of the Church, when the stone was laid according to the form set forth for use in this Diocese. The Rev. Mr. Davenport made a very able address on the occasion.

Consecration.—The consecration of the *Church of the Holy Innocents*, Albany, built at the sole expense of Wm. H. DeWitt, Esq., and by him conveyed to the corporation of the same name recently formed, was to have taken place on Tuesday, the 9th of July, on which day, accordingly, a numerous assembly of clergy and laity filled the beautiful edifice, in order to its solemn hallowing. But the severe, though brief, indisposition of the Bishop of Maryland, who was to have officiated, caused the postponement of the solemnity. It may now be expected to take place about the 1st of September.

On Thursday, July 11th, the new, and very neat frame edifice, recently erected at Burnt Hills, Ballston township, Saratoga County, was solemnly consecrated by the name of Calvary Church, a very large congregation filling it on the occasion, and manifesting a deep interest in the services. Seventeen persons were also confirmed. The Deed of Donation was read by the Rector, the Rev. Edward Davis. The Sentence of Consecration, by the Rev. R. B. Van Kleeck, Rector of St. Paul's Church, Troy. The Rev. Mr. Weaver, of West Troy, said Morning Prayer to the Psalter. The Proper Psalms were said by the Rev. Mr. Adams, of Cohoes. The Rev. Mr. Payne, of Schenectady, read the Lessons. The Rev. Mr. Geer, of Ballston Spa, said the remainder of Morning Prayer. The Bishop preached, addressed the persons confirmed, and celebrated the Holy Communion, in which he was assisted by the Rev. Deodatus Babcock, and the Rev. Messrs. Davis and Van Kleeck. The Rev. S. Buel, of Poughkeepsie, the Rev. W. W. Bostwick of Sandy Hill, and the Rev. Theodore Babcock, of Charlton, were present.

Ordination.—At a special ordination, holden in St. Paul's Church, Charlton, Saratoga county, the Rev. Theodore Babcock, Deacon, minister of the church, was admitted to the holy order of Priesthood. The candidate was presented by the Rev. G. J. Geer, of Balston, who, with the Rev. E. Davis, the Rev. R. B. Van Kleeck, the Rev. S. Buel, the Rev. W. Payne, the Rev. J. Weaver, and the Rev. B. W. Whicher, joined in the imposition of hands. The Rev. D. Babcock, and the Rev. W. W. Bostwick were also present. Morning Prayers were read by the Rev. Messrs. Payne and Buel. The Rev. Mr. Van Kleeck read the Lessons. Seven persons were confirmed, immediately after Morning Prayer. The Bishop addressed the candidates for confirmation, and preached.

Confirmations.—On the evening of the Fifth Sunday after Trinity, June 30th, in the room occupied by the colored congregation of the Church of the Messiah, *five* persons; on the morning of Tuesday, July 2nd, in St. James' Church, Goshen, *fifteen* persons; in the afternoon of the same day, in Grace Church, South Middletown, *thirteen* persons; on the morning of Wednesday, July 3d, in Christ Church, Marlborough, *two* persons; in the afternoon of the same day, in the Methodist Meeting House at Milton, *two* persons; on the morning of Friday, July 5th, at the Church of the Ascension, Esopus, *six* persons; in the afternoon of the same day, at the Church of the Holy Spirit, Rondout, *three* persons; on the morning of Saturday, July 6th, at St. John's Church, Kingston, *eight* persons; in the afternoon of the same day, in Trinity Church, Ulster, *sixteen* persons; on the morning of the Sixth Sunday after Trinity, July 7th, in St. Luke's Church, Catskill, (the second confirmation there in thirteen months), *fifteen* persons, and *one*, hopelessly ill, at a private house; in the afternoon of the same day, at Trinity Church, Athens, *nine* persons; on Wednesday, July 10th, in St. Paul's Church, Charlton, *seven* persons; on Thursday, July 11th, in the morning, in Calvary Church, Burnt Hill, *seventeen* persons; and at night, in Christ Church, Troy, *thirty-four* persons, (seventeen for the Church of the Holy Cross); on Friday, July 12th, at a private house, on account of hopeless disablement by disease, *one* person, at Lansingburgh, for the congregation of Trinity Church; at St. Paul's Church, Troy, *twenty-four* persons; on Saturday, July 13th, in the Church of St. Cornelius, Governor's Island, *nine* persons; on the Seventh Sunday after Trinity, in Trinity Church, New Rochelle, *eleven* persons. In all 1988.

Intended Consecration of the Church of the Holy Innocents, Albany.—Messrs. Editors.—I do not know whether I ought to obtrude myself upon a purely secular paper to speak of things so very remote from the common business of the world, as were the religious services which I have just returned from attending at the Church of the Holy Innocents, in this city.

It was to have been consecrated this A. M. by the Right Rev. Bishop of Maryland. He was in town and had made his arrangements for the consecration, and for administering the holy rite of confirmation: but, to the disappointment of many assembled clergymen and a numerous congregation, was prevented from attempting to officiate by severe indisposition. It was very properly determined by the esteemed Rector of the church, the Rev. Mr. Read, in accordance with the feelings of the clergy present, to proceed with the ordinary morning service, and to celebrate the Holy Eucharist. And I do not know when I have more deeply felt that it is good to go into the House of the Lord.

There was no sermon. No doubt almost any one of the clergy present (13 or 14 in number) might easily have spoken to the people, words that would have been fitting and in season—but we all felt that for once it was better to let holy scripture speak, and to allow the solemn voice of prayer and praise to ascend unbroken by any mere common words of exposition or exhortation. They needed no interpreter but the heart of the worshipper—such was the holy stillness of the hour—such the reverend and expressive beauty of the Holy Place—such the elevated religious aspect of every thing connected with the edifice and with the sacred ministrations, that it was difficult to think of anything but that upper Sanctuary, and that adorable and blissful Presence for which these solemn offerings of prayer and praise—these spiritual sacrifices—were a meet and blessed preparation.

All honor and praise to the pious and munificent individual who caused such a Temple to be erected to the honor and service of the gracious God, who had so repeatedly laid upon him His chastening but all-merciful hand. Through long years to come it shall stand there with open doors, saying, in the words of the Divine Master, "Come unto me, all ye that travail and are heavy laden, and I will refresh you." And age after age multitudes *shall* enter there, and *shall* find rest and refreshment for their souls.

P.

Albany, July 9, 1850. *Albany Argus.*

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Wednesday morning, July 10th, Bishop DeLancey visited Grace Church, Baldwinsville.—Morning Prayers, in the Methodist Chapel, were read by the Rev. Mr. Lightbourne, Deacon of Geneva, who read the Lessons. The Bishop preached and confirmed *two* persons, the confirmation preface being read by the Rev. Mr. Porter of West Granby.

In the afternoon of the same day, the Bishop officiated in Zion Church, Fulton. Evening prayers were read by the Rev. Mr. Davenport of Oswego, and the Rev. Mr. Ashley of Syracuse, and the confirmation preface by the Rev. Mr. Bishop the Missionary of the Station. And the Bishop preached and confirmed *five* persons, including one afterwards confirmed in private. Other clergymen present were the Rev. Mr. Porter, the Rev. Mr. Lightbourne, and the Rev. Mr. Patterson of the Diocese of Massachusetts.

On the 11th, in the morning, the Bishop preached and confirmed *three* persons in St. Luke's, Granby. Prayers were read by Rev. Mr. Davenport, assisted by Rev. Mr. Lightbourne, who read the Lessons, and the confirmation preface by the Rev. Mr. Porter, Missionary of the Station. Rev. Mr. Bishop also was present.

In the afternoon, the Bishop preached in the Methodist House of Worship at Martville. Prayers were read by the Rev. Mr. Davenport. The Rev. Messrs. Porter and Lightbourne also were present.

On the 12th, the Bishop preached in Christ Church, Oswego, and confirmed *twenty-seven* persons. Prayers were read by the Rev. Mr. Bishop of Fulton, assisted by the Rev. Mr. Lightbourne, who read the lessons. The Rev. Mr. Porter also was present.—The Rev. Mr. Davenport, Rector of the Parish, read the confirmation preface.

On the 13th, services were held in St. James' Church, Pulaski. Prayers were read by the Rev. Mr. Wardwell of Adams, assisted by the Rev. Mr. Lightbourne, who read the lessons. Rev. Mr. Stanley, the Missionary of the station, read the confirmation preface. The Rev. Mr. Ellsworth, also was present. The Bishop preached and confirmed *one* person.

On the morning of the 14th, in Zion Church, Pierrepont Manor, prayers were read by the Rev. Mr. Lightbourne, and the Rev. Mr. Whipple of Rome. And the Bishop preached and confirmed *eleven* persons (including one confirmed in private.) The confirmation preface was read by the Missionary, the Rev. Mr. Ellsworth. And a collection, **amounting to $33,75, was made for the Diocesan** Missions. In the afternoon, prayers were read by the same Reverend Brethren, and the Bishop preached. The Rev. Messrs. Ellsworth and Wardwell being present.

DIOCESE OF MAINE.—The annual Convention was held at St. Stephen's Church, Portland, on Wednesday, the 10th inst. Eleven clergymen of the Diocese were present, and five from other Dioceses; and fifteen lay delegates.

On Tuesday evening divine service was celebrated at St. Stephen's Church, and nine persons received confirmation; two of whom were seamen from the Marine Hospital; where, one of their companions, who had been prevented by his injuries from being present, was admitted to the same ordinance.

On Wednesday morning prayer was read by the Rev. Mr. Pratt, assisted by the Rev. Mr. Smith; the Rt. Rev. Bishop Southgate assisted in the Ante-communion and Communion service; and a Charge was delivered by the Bishop of the Diocese, on the most important principles which should characterize the ministerial labors of the clergy in eastern New England.

The business of the Convention was transacted on Wednesday afternoon and Thursday morning. The Bishop's address reported sixty-four persons confirmed; two ordinations of priests; and four candidates for orders.

The following gentlemen were elected as the Standing Committee: Rev. Messrs. Pratt, Burgess, and Goodwin; Messrs Robert H. Gardiner, James Bridge, and Dr. Silas Holman.

The following delegates were elected to the General Convention; the Rev. James Pratt, Rev. Alexander Burgess, Rev. Daniel R. Goodwin, Rev. Frederic Gardiner; and Messrs. Robert H. Gardiner, Daniel Williams, James T. McCobb, and John B. Hill.

On Tuesday evening, the sermon was preached by the Rev. Thomas F. Fales, of the Diocese of Massachusetts, on 1 Samuel ii. 9. On Wednesday evening, the Missionary Sermon was preached by the Rev. Professor Goodwin, of Bowdoin College, on 1 John iv. 19.

After the usual business, the Convention adjourned at noon on Thursday; and the afternoon and evening were occupied with the transactions of the Board of Missions. The receipts and expenditures of the Board have been about $1200 each; the aid of the General Board of Missions to this Diocese, as well as others, having been much diminished, and a proportionate increase of contributions having been required and made in the parishes.

The intelligence of the President's death having reached us during the session of the Convention, the Bishop set forth the following prayer to be used in our churches in this Diocese:—

O Almighty God, in whose hands are the issues of life and the destinies of nations, we humbly beseech thee to sanctify to the people of this land the solemn visitation of thy Providence in the sudden decease of their late Chief Magistrate. Grant that, knowing thy hand, they may submit themselves to thy sovereign wisdom; and feeling the frailty of human life, and the vanity of all earthly glory, may seek first of all thy kingdom and its righteousness and may dwell together in the fear of thee, and in peace and unity. Preserve them from the danger of ungodly rulers and counsellors; from discord, selfishness and wicked faction; and establish amongst them that righteousness which is the security of every people. And grant to us all grace to serve thee in our generation, to promote peace and happiness, truth and justice, religion and piety throughout our country; and when we die, to die the death of the righteous: all which we humbly ask through Jesus Christ our Lord. Amen.—*Christ. Witness.*

RHODE ISLAND.—There are five candidates for orders, three of whom are acting under license as lay-readers. The necessity of this is explained as follows in the Bishops Address:—

This employment of our candidates for orders, in vacant parishes and Missionary Stations, is rendered necessary by the inability of the Convocation to supply the number of clerical laborers required. The Report of that body, as the Board of Missions for the Diocese, will be laid before you. Although it has been compelled to withhold aid from some parishes previously assisted, and to discontinue the services of the Church at two Missionary Stations, from economical motives, the amount received from the pledges of its members, is barely sufficient to meet its existing obligations, and affords no means to prosecute the work of *Church extension.* I have so often presented the claims of our Diocesan Missions to your consideration without any important practical result, that I might, with propriety, content myself with a reference to what has been said upon this subject in my former addresses and pastoral letters. But though so little has been done to encourage the hope that the liberality of our people will furnish the means to station Missionaries in all those places where their labors are greatly needed; yet I cannot refrain from making another attempt to "stir up your pure minds by way of remembrance" upon this all-important theme. In one of my recent Missionary tours, I passed through five or six flourishing villages, where the means of grace, as enjoyed by our Church, have never been dispensed, and where no stated religious instruction of any kind, and no public Christian services under any form, are accessible to the inhabitants. From actual observation and inquiry with regard to some of them, and from reliable information in regard to others, I am satisfied that this is a fair sample of the state of things in several populous districts in the Western and Northern townships of Rhode Island.

My brethren, "*these things ought not so to be.*" We, as a branch of the Christian Church, having mission here, cannot escape heavy culpability if we allow this state of things longer to exist, without using our utmost efforts to bring about some improvement and change. We must incur guilt in the sight of God, if we make no serious effort to dispense the bread of life to the hundreds perishing for the lack of it at our very doors. The Church of Christ, as an aggressive institution, must invade and subdue the dominion of the "God of this world." The Author of the Gospel commanded that it should be "preached to every creature." Had the Apostles remained in Jerusalem until the Heathen asked for the means of grace and solicited the doctrines of salvation, it would have been impossible that Christianity should have spread, or that the world should ever have been converted. Even so, if we wait till those who are ignorant of the Church solicit its services, and those who love not the Gospel demand its instructions, the end of our mission here, can never be attained. This principle is distinctly recognized in our Foreign Missions, it is no less applicable to our Domestic ones. We are commissioned by the Master, to call men to the feast which He has prepared in Zion, and our duty cannot be discharged without our going into the "highways and hedges," and "compelling them to come in." We must send out men, as representatives of Christ and His Church, into the waste places of our State, to assert the claims of a neglected God and Saviour; to vindicate the sanctity of the Sabbath, now desecrated by secular business and worldly pleasure; to urge sinners to repentance, and call back a careless population from practical infidelity and godlessness, to the faith and obedience of the Gospel.

CONNECTICUT.—

Ordination.—In Christ Church, Hartford, on the 5th Sunday after Trinity, the Bishop of the Diocese admitted to the Holy Order of Deacons, Mr. Reuel H. Tuttle, A. M., of Trinity College. The Sermon was preached by the Rev. Dr. Wheaton, and the candidate presented by the Rev. Dr. Williams, of Trinity College.—*Calendar.*

NEW JERSEY.—We copy the admirably worded and appropriate Pastoral Address of Bp. Doane, on the late National bereavement, from the *Banner*:—

Dear and Reverend Brethren.—Regarding the death of President TAYLOR, as a great national calamity, and our whole nation, as one afflicted family, I do not hesitate to request, that on Sunday next, the seventh after Trinity, you will use the Prayer, which follows before the two final Prayers of Morning and Evening Service. We shall do well to humble ourselves, under the chastening hand of Almighty God; and to beseech Him, for his Son's sake, to pardon our manifold transgressions, and to turn away his anger from us lest we perish. If prosperity have hardened the national heart; if we have been tempted to forget God our Saviour; in whatever we may have offended Him, who holds the nations in His hands, this signal Providence should be improved by us, in that humility of spirit and with that consecration of heart and life, which becomes us, as ransomed sinners: and with which, alone, we can come acceptably before Him, through the propitiation of the Cross. Upon our hearts, thus softened and subdued, He will send down the blessings and the comforts of His grace; and restore to us his pardoning and preserving love. Commending the bereaved household of our late venerable Chief Magistrate, the honored successor to him, in the highest trust which men bestow, his associates in the several departments of the government, and the whole appalled and mourning nation, to your faithful prayers, and to the mercy and favor of God, I am, affectionately and faithfully, your brother and servant in Christ,

G. W. DOANE,
Bishop of New Jersey.

Riverside, July 10, 1850.

VIRGINIA.—*Episcopal Acts.*—*Ordinations.*—On Sunday, June 10th, the Rev. R. D. Brooke, was admitted to Priest's Orders, by the Right Rev. Bishop Meade, in St. John's Church, Halifax Court House.

On Sunday, July 7th, Mr. L. P. Clover, was admitted to Deacon's Orders, by the same Bishop at the Fork Church, Hanover Co. Sermon by the Rev. W. Bowers.

On Friday, July 12th, in Christ Church, Alexandria, admitted to Deacon's Orders, by the same Bishop, Messrs. C. M. Callaway, W. P. Gahagan, Cleveland Keith, P. G. Robert, Horace Stringfellow, Jr., J. Campbell White.

On the same occasion, the Rev. W. N. Irish, was ordained Priest, by the Right Rev. Bishop Johns. The ordination sermon was preached by the Rev. John T. Clark. Candidates for Deacon's Orders presented by Professor Packard. Candidate for Priest's Orders, by the Rev. E. A. Dalrymple.

Confirmation.—A Confirmation was held by the Right Rev. Bishop Johns, in St. Paul's Church, Alexandria, on the evening of the 12th instant, when ten persons were confirmed.

Theological Seminary of Virginia.—The annual examination of this institution, with its customary exercises, was held on Tuesday, Wednesday and Thursday of last week. Bishops Meade and Johns, with a number of clergymen and a few laymen were present. The examination of the classes, as usual, gave evidence of sound and faithful instruction on the part of the Professors, and of diligent study, combined with a right spirit and principles, on the part of the Students.

On Thursday morning the following essays were read by the graduating class:

C. M. Callaway. The Spirituality of the Christian Religion.
Samuel Clements. The Christian Priesthood.
R. B. Duane. Christ the only Priest under the Gospel. [Mr. Duane having been called away before the examination, his essay was read by Mr. Clements.]
John Furey. The connection between Faith and Works.
W. P. Gahagan. Rationalism.
Cleveland Keith. The essential sameness of religion under the Old and New Testament economy.
P. G. Robert. Priestly absolution.
Horace Stringfellow, Jr. Life of Cranmer.

These gentlemen received their Diplomas in the afternoon of the same day, and were all admitted to Deacon's Orders on the following Friday, except Messrs. Clements, Furey and Duane, who are candidates in the Diocese of Pennsylvania.

NORTH CAROLINA.—

(For the Banner of the Cross.)

Mr. Editor:—My attention has been called to a piece in the Raleigh Register (published originally in the Christian Witness) which purports to have been written by a member of the late convocation of the Clergy of North Carolina. It was written with a view to influence the course of the Bishops at the coming General Convention, as the writer expresses a hope in the conclusion of his article that "the Bishops will not be inattentive to the interests of the Church in this Diocese."

Now, although I am not ready to believe that three (if any) can be found in that venerable body who will listen to the statements of a determined partizan when the assertions of the writer are not precisely correct, (as I shall presently show,) and his spirit, by his own confession, is very different from that of a larger majority of his brethren; yet, it may be well to notice some parts of the article referred to, for the sake of truth and peace.

I. The writer asserts that the Bishop "read us a charge which he proposed to publish." But the truth is that both before and after he read the paper to which the writer refers, he distinctly and repeatedly declared that his object in preparing it was simply to open the way to a free interchange of opinion, and to a full understanding of his views.—while, as to the paper itself, it might be altered or thrown aside as might seem best. His object was simply to restore unity and peace and for this he was ready to sacrifice, and did sacrifice every personal feeling. The effect which his mild, humble manner, worthy of a Christian Bishop, appears to have had upon that writer reminds me of a passage in the Psalms: "I labor for peace; but when I speak unto them thereof, they make them ready to battle."

II. "The outline of the charge read was entirely unsatisfactory; reasserting the most odious doctrines, Auricular Confession and Real Presence." It was unsatisfactory chiefly because of its length. It did not assert Auricular Confession and Real Presence in the Romish sense.

III. The suggestion that a committee should be elected by the members of Convocation to confer with the Bishop met with his hearty concurrence. This committee was chosen by ballot immediately and without consultation—care being taken by many to choose those who were though to be least friendly to the Bishop. This Committee (as that writer says) gained all they asked—an unequivocal disclaimer of the false doctrines imputed to the Bishop; and it seems they were satisfied; but alas! not the writer of the article in the Christian Witness.

These statements of doctrine, full and satisfactory, appear in the Bishop's Annual Address, published in the Journal of the Convention.

IV. "But with this a portion of the Convention were not content, demanding an investigation into certain charges touching his moral character, and the general charge of false doctrine." This is something entirely new to me. I was present during all the proceedings of the Convocation and the Convention, but I heard nothing said in either about "moral character," as the article seems to intimate. But if there be anything of that kind requiring an investigation, the Convention of the Diocese has elected a committee to which it may be referred, and before which it will undoubtedly receive a full and fair consideration. If this opportunity be neglected, the accusers will have shut themselves out from future complaint. "The *general* charge of false doctrine!" What does he mean by this, when each *particular* charge has been met and answered?

V. He asserts that "the Bishop's friends" were unwilling that an investigation should be had. The Bishop's friends *were such* because they were friends of justice, peace and charity. They formed no party, held no secret consultations, concocted no plans, and were as far from upholding heresy or immorality as the bitterest of his enemies. So far from being unwilling that a full investigation should be had, they almost unanimously consented to it, and no one said aught against it when it was demanded by the Bishop,—demanded by him for the sake of restoring harmony and confidence to the Diocese. A committee was elected at once, without caucusing, (a word known in politics,) composed of three clergymen and three laymen of the highest integrity of character, and warmly devotod to the interests of the Church. The clergymen are the oldest in the diocese,—one of them the respected chairman of the Committee on the state of the Church both this year and the last; and two of the committee of six are residents of Raleigh. The time allotted to them for the discharge of their duties was after mature deliberation fixed at a full year, that every opportunity might be afforded for a complete consideration of every difficulty which might be brought before them; and the time and place for their report were so appointed that the largest possible number of the clergy and delegates might be present and ready to act.

VI. "And thus the committee raised will be unnecessary." The writer here founds a prediction upon a wish. Then the Convention of the Church in North Carolina, assembled in the fear of God, and praying daily for the aid of the Holy Ghost, might have spared its efforts for the restoration of peace, since in the opinion of the writer it was clearly incompetent; yes, clearly so, because the great majority thereof could not see with his eyes, aad feel with his heart! And because an impetuous hostility is dissatisfied with the prudent and charitable, though firm action of the late Convention, he has had the assurance to call upon the Bishops to do that which could not be justified by a sense of worldly honor, honor, and is most widely repugnant to the Christian law of CHARITY. If the raising of this committee was so useless and puerile an act, why did the minority wish it—why did they propose it—and why did they make no objection to it in convention?

Finally, whether the course pursued by the Convention will restore harmony and confidence cannot be determined until it has been tried. It was thought that it would. It is most certain that the course desired by that writer would not.

All the proceedings of the Convention are recorded in its Journal—let that be consulted. The clergymen and laymen elected as delegates to the General Convention will be present to represent the mind of the diocese—if necessary, let them be heard. Let it not be thought that we have fallen upon times when the private efforts of factious hostility shall have power to overrule the public official action of a Convention, unimpeachable as to integrity, candor, and justice.

M.

To Correspondents.

De K. has been received. Mr. Alexander's year expires the 22d of Feb., 1851. He forgot the postage.

CLERICAL CHANGES.

The Rev. Charles P. Clarke has resigned the Rectorship of the Church of the Holy Trinity, New Orleans, and has accepted a unanimous call to that of St. Stephen's Church, Terre Haute, Indiana.

He requests that his letters and papers be directed accordingly.

The Rev. John Rowland requests that all letters and papers be addressed to him at Somerville, New Jersey.

Notices.

Appointments for Episcopal Services in the Diocese of New York, by the Bishop of Maryland.

AUGUST.

Friday, August 16, A.M., Walton; Saturday, Aug. 17, A.M., Delhi.
Twelfth Sunday after Trinity, August 18, A.M., Hobart; Monday, August 19, P.M., Prattsville.
Tuesday, August 20, A.M., Windham; P.M., Cairo.
Wednesday, August 21, A.M., Oakhill; P.M., Greenville.
Thursday, August 22, P.M., Rensselaerville.
St. Bartholomew, Saturday August 24, A.M., Fort Edward.
Thirteenth Sunday after Trinity, August 25, A.M., Sandy Hill; P.M., Glenn's Falls; Tuesday, August 27, A.M., Chester.
Thursday, August 29, P.M., Ticonderoga.
Friday, August 30, P.M., Whitehall.

ST. GEORGE'S CHURCH, BEEKMAN STREET.

Hours of Divine Service on Sundays, half-past 10 o'clock, A.M., and 4 o'clock, P.M. The Holy Communion will be administered on the Fourth Sunday of the month. The Sunday School is opened at 9 o'clock, A.M., and half-past 2, P.M.

☞ The Episcopal Church of the Messiah, Adelphi st., Brooklyn, will be opened (D.V.) on Sunday next, the 21st instant.

Divine Service will commence in the morning at 10½, and in the evening at 4½.

Acknowledgments.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 9th inst.

Church of Ascension, Rev G T Bedel, 26 68; a donor of Grace ch, Brooklyn Heights, 1; S G Raymond, subscriber, 2; $29 68.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
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3. Benedict's Lecture on Mendelssohn, *Do.*
4. Relations of Biblical Science to Theology, *Puritan Recorder.*
5. Reminiscences of Patrick Henry, *Princeton Magazine.*
6. John Charles Fremont, *Gallery of Illustrious Americans.*
7. The Good Dame Bertha, *Fraser's Magazine.*
8. The Wife of Kong Tolv, *Sharpe's Magazine.*
9. The late Matthew L. Davis, *Boston Transcript and N. Y. Tribune.*
10. Maurice Tiernay, Chaps. IV. and V., *Dublin University Magazine.*
11. Leaves from the Note-Book of a Naturalist, *Fraser's Magazine.*
12. Cuba, Nicaragua, &c., *Spectator.*
13. Germany and Russia, *National Intelligencer.*
14. German Destinies, *Examiner.*

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do do do do plain, 31c
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Newnham's Tribute of Sympathy, 12mo, 50c
Nienvort's Meditations, 18mo, 25c.

Poetry.

The Alfred Medals.

To the Editor of the "Evening Post."

DEAR SIR:—Many of your readers must have been gratified with the notice which you published, with many other journals, of the Alfred Jubilee, held at Vantage, in Berkshire, England, October 25th, 1849, just one thousand years after the birth of the great Anglo-Saxon King. It is most undoubtedly true that many men care more for a living donkey than a dead lion; but there are surely some who reverence the past, and contemplate with delight, the characters of the illustrious dead. To these, and to all the lovers of the great brotherhood who speak the good old English tongue, the Alfred Medals, now to be had at the booksellers in Broadway, with the accompanying sonnets by a hearty Anglo-Saxon, will be acceptable.

Yours truly,
Hyde Park, June 4. J. C. RICHMOND.

The Alfred Medals.

THREE SONNETS, BY MARTIN F. TUPPER.

I. (*Obverse.*)

In simple majesty serenely mild,
By pain well chastened and made wise through grief,
Calm like a king, while gentle like a child,
Yet firm as might become a nation's chief;
Alfred! I stand before thee now,
And to thy throne in duteous homage bow,
After a thousand years! my soul is glad
Thus to have roused to thankful thoughts of thee,
From the dull mist of modern base and bad,
The world of Englishmen: that hardy we,
United now again, as once thy will
Determined and still mindful of thy worth,
O paragon of goodness, force, and skill!
Like thee, may be a blessing upon earth.

II. (*Reverse* 1.)

Thy children, King of Men! thy faithful ones,
The boldly cheerful, true in head and heart,
Salute thy crown with reverence as thy sons,
And joy to see thee honored as thou art,
By millions everywhere: behold, O King!
These whom old England's laws, old England's tongue,
And all the good that of thy sowing sprung
Have nourished up like thee in everything,
Claim thee for Father: yea, yon untold hosts,
Ever the first to conquer and control;
Ambassadors of truth to every coast,
And mercy's messenger from pole to pole,
Thee, mighty King, their bright example boast,
And date their glories from thy Saxon soul.

III. (*Reverse* 2.)

Then, Brothers, be at peace and love each other,
Let us contend for mastery no more,—
Britain! Columbia! let the name of brother
Echo with tenderness from shore to shore:
We dare not hope that alien wars are o'er;
We fear there yet must rage the strife of tongues;
The races and religions of mankind,
Mixing tumultuously their rights and wrongs,
Yet with the flesh will battle out the mind:
But us, one speech unites; to us, one birth,
One altar, and one home, one Past belongs;
One glorious Present over all the earth;
One Future! hark, the strain prophetic swelling,—
Brothers in unity together dwelling!

Selected Matter.

(From the English Churchman.)

The Church of St. Barnabas and "The Record."

It was hardly to be expected that the organ of the Puritan Party in the Church, would allow such a proceeding as the consecration of St. Barnabas, to pass without an attempt to damage its character, and to counteract its effect. Accordingly, the *Record* of Thursday last, devotes a leading article to the subject. The first attack is upon the celebration of "an *octave* or festival of eight days;" from which it deduces by a rule-of-three process, that if a *novena* (or nine days) indicates "a full grown and matured Papist," an *octave* (or eight days) represents MR. BENNETT's growth and stature in Romanism. Then there were "eleven celebrations of the Lord's Supper, and sixteen sermons;" and "one great object manifestly in view namely, the elevation of the Lord's Supper of our Protestant Church into the same place which is occupied by the Mass in the Romish System." This object is shewn, the *Record* says, by "the separation and magnificent adornment of the Chancel of the Church"—that "the body of the building to which the people are strictly confined, is *studiously plain.*" Now, if encaustic tiles, richly carved capitals to the columns, stained glass windows, an ornamented roof, and bright twisted brass standard branches for the gas lights, be "studiously plain," in the eyes of the *Record*, it must have advanced very considerably in its ecclesiological taste. And moreover, the West front of the chancel-arch is very richly adorned, and this, we need not say, is in the nave, and where the people exclusively enjoy the beauty of it, as indeed they do the beauty of the whole chancel, far more than the clergy who are within it. Then as to the clergy being "placed in the more holy or sacred part of the Church," the *Record* must have observed that the lay choir-men and choir-boys are also within the chancel. The spectacles employed by the *Record* in its visit, must have been of a peculiar kind, for it goes on to observe that over the screen "is raised a *huge* cross," and that the procession is "headed by one carrying an *image* of St. Barnabas." This "image"—which the *Record's* readers will probably imagine, to be a good load for any moderate man—consists of a diminutive figure, about the size of one's little finger, and is simply an ornamental head to the top of a staff, and which, to our minds, is as appropriate and Protestant, as a mitre or a crown, and other symbols which one constantly sees, and of a much larger size than this of St. Barnabas—if indeed it be that Saint, for we really were not aware that it was, until the *Record* told us so. Had an observation been made on the grotesque dress and *contour* of the "image" *bearer*—had he been termed an ecclesiastical version of the starved apothecary in Romeo and Juliet, or a resuscitated specimen of an angular mediaeval scarecrow—we should not have been much disposed to question the justice of the criticism. Why, the very pleasing effect of a procession of Priests, laymen, and boys, in the simple and becoming dress of a surplice, should be marred by the introduction of such a "Guy" at their head, we cannot understand.

We speak strongly upon this point, because we are really very anxious to see such processions as that of St. Barnabas extensively employed among us; and in this, as in other matters, we wish to guard against—what is no imaginary evil—the unnecessary introduction of things which are offensive or ridiculous, simply from their palpable incongruity and inconsistency. Let us revive *every thing*, which, by its inherent truthfulness, simplicity, and beauty, will promote the glory of God, and the spiritual welfare of man; but let us not fancy that the true pattern of these things is recorded in "the bad drawing of the middle ages," which others, beside Mr. PUGIN, seem disposed to "perpetuate," and in a similar spirit, to hamper themselves and others with worn out and lifeless conventionalisms.

But we have been led away from our immediate object. The *Record* says, that the use of processions at St. Barnabas, was "another circumstance of suspicious appearance." What will it say to the procession at the Baptism of the infant PRINCE, recorded in our columns this week? Oh! but that was among the great and noble of the land who are used to pomp and grandeur. Just so: and those connected with St. Barnabas, are of opinion that the poor of the land, who dwell in the hovels and dark chambers of crowded alleys and courts, should have an occasional opportunity of seeing and hearing what is grand and beautiful, without visiting places which the *Record* itself indicates, apparently, as their only resource or substitute—a theatre and a Roman Catholic Chapel.

The *Record* goes on to observe that—

"Near the door of the Church, appears a notice of the services which will be carried on in that Church. First of all, it is stated that

"The BLESSED SACRAMENT will be celebrated *every morning* at 7 o'clock.

"We need hardly inform our readers that this is the closest possible assimilation to the practice of the Romish Church, in its daily morning Mass."

We have not seen the notice referred to, the wording of which, we think very objectionable, for it not only countenances the vulgar Protestant error, of considering the LORD'S SUPPER as *the* Sacrament—an error which is especially to be guarded against in these days—but it actually adds the word "blessed" so as to almost encourage the further notion that blessing is peculiarly and *exclusively* attached to that Sacrament. Moreover, looking at all the circumstances of the case, at our services, and at our times, we more than doubt the Christian expediency of a daily celebration of the LORD'S SUPPER.

The *Record* concludes its criticism with the following atrocious paragraph, the italics of which are its own:

"The whole ceremony must be regarded as a sad and calamitous concession on the part of the Bishop, to a system which he cannot approve. It plants among us a Church modelled so closely after the Roman fashion, that to the mass of the people, the difference between St. Barnabas, Pimlico, and St. George's, Lambeth, will be little more than in name. And if the two Churches can thus be brought so near together, the question will naturally arise, and *it is intended to arise.*—"Why should they continue separated?"

Does the *Record* seriously mean to say, that Scriptural Prayers and praises, with a large portion of God's Holy Word, read distinctly, all in the language of the country, can, by mere external matters, be made so like Prayers and Praises in Latin, that to "the mass of the people" the difference will be "little more than in name." A more melancholy illustration of the effects of party-zeal we have never witnessed, even in the *Record*.

The Advocates of Sunday Labor.

The Sunday newspapers, forsooth, are now put in the front of the Post-office battle; and 12,000 or 15,000 persons are to be kept at work all over England, merely because about an equal number of persons want to have a *Dispatch* or a *Life in London* brought to them on Sunday morning.

It is a remarkable proof of the excesses and inconsistencies to which men may be hurried in their zeal to carry a point, to see the *Times* answering for, or glossing over, the offences of the *Weekly Dispatch*! For thus it writes in its determination to press the claims of the Sunday newspapers against the promoters of Sabbath rest:—

"If the newspaper is immoral or irreligious, that is another question, people must find this out for themselves; though we cannot help observing that *no newspaper can obtain a large circulation in this country unless it proceeds upon some moral principle*, and addresses itself to the better feelings of our nature."

This is not the only instance we have had of late of the contempt of the *Times* for its reader's memories. Alderman Harmer and the crimes of his newspaper, are now to be quite forgotten.

But we will call another witness on this point. No Tory, but a Liberal journalist writing in 1847, thus describes the Sunday newspapers:—

"On the threshold of this part of the subject an awful fact presents itself, viz that according to the returns before quoted, the weekly papers which have the largest circulation are obnoxiously irreligious and demoralizing. These may be especially named:—

"The first is a paper which in 1843 consumed no less a number of stamps than 3,275,000—that is a much larger number for fifty-two issues than any of the daily papers except one for 313 issues.

"Next comes a paper which, in its very title, pours contempt upon the Sabbath, and blazons forth its daring irreligion. The stamps consumed by this paper in 1843 were 1,180,000.

"Then follows a paper devoted to the maintenance of the baser passions of humanity; which, however, has its circulation perhaps as largely in the upper ranks of life as in the lower. The stamps consumed in 1843 by this paper were 1,014,000.

"These three papers consumed 5,309,634 stamps in the year 1843, thus—

			Stamps,
A.	No. 1.	consumed	3,275,000,
B.	No. 2.	"	1,080,000,
C.	No. 3.	"	1,014,000,

D Total to three vicious papers, 5,369,000. Being nearly 2,000 more than were consumed by the 77 papers published in Scotland and Wales during the same period thus:

E. 69 papers in Scotland consumed	5,027,000
F. 8 papers in Wales, "	339,500
	5,367,134
Issue of Sunday papers,	5,369,000
Influence in favor of Sunday papers,	1,866

But it will be said, do we not by thus ascribing this large circulation to papers of an evil tendency, negative our own statements—that 12,000 or 15,000 Post-office servants are required to be kept at work on Sunday, merely to carry some 12,000 or 15,000 Sunday newspapers. No, we do not. For the truth is that, even before the late change was thought of, the Sunday papers made comparatively little use of the Post-office. *Comparatively* we say, for the great bulk of their circulation was delivered by news-agents. Even three or four years since we have seen the walls of many large towns covered with bills notifying that the Dispatch would be delivered there by the local agent at twelve o'clock on each Saturday. And so it was with all the other papers.

Granting, however, that many thousands in all were sent out of London by Saturday evening's mails, it still remains to be seen whether all or nearly all of these cannot be dispatched by the mails of Saturday morning. And accordingly we already perceive exhibited at the office of the weekly Dispatch a notice that the publication of that paper will in future begin at four o'clock on Saturday mornings in order to allow of the despatch of all the *post-orders* by the morning mails.

And thus, without difficulty, will even these journals accomodate themselves to their new circumstances. It would be absurd indeed if the servants of the Post-office were to be every-where kept at work on Sunday merely to carry the *Dispatch* and *Life in London*. But still more absurd, if possible, would it be to keep the Post-office at work when these very papers could do just as well without it.—*London Morning Herald*.

From the Boston Transcript.

Public Libraries.

The July number of the North American Review contains an article upon Public Libraries, written, we are told, by a merchant in Pearl St. in this city, who has the good taste to devote his leisure hours to literary pursuits, and who is possessed of a library, not mean either in dimensions or value. The writer passes in review the public libraries of Europe and those of the United States, by which it appears that our country is behind the different countries of Europe in institutions of the description under review. The number of volumes in proportion to the population, is as follows: In Saxony, for every 100 inhabitants, there are 417 books; in Denmark, 412; in Bavaria, 339; in Tuscany, 261; in Prussia, 200; in Austria, 167; in France, 129; in Belgium, 95; in Great Britain, 53; and in the United States, 27.

The number of volumes in the libraries of the different countries of Europe are as follows:

France has	107	public libraries,		4,000,000 vols.
Belgium,	14	"	"	538,000 "
Prussia,	44	"	"	2,400,000 "
Austria,	48	"	"	2,400,000 "
Saxony,	6	"	"	554,000 "
Bavaria,	17	"	"	1,267,000 "
Denmark,	5	"	"	645,000 "
Tuscany,	9	"	"	411,000 "
Gr't Britain,	33	"	"	1,771,493 "
U. States,	81	"	"	980,413 "

The cities of Europe containing public libraries may be arranged as follows:

Paris has	9	public libraries		1,474,000 vols.
Brussels,	2	"	"	143,500 "
Berlin,	2	"	"	530,000 "
Vienna,	3	"	"	453,000 "
Milan,	2	"	"	230,000 "
Dresden,	4	"	"	340,500 "
Munich,	2	"	"	800,000 "
Copenhagen,	3	"	"	557,000 "
Florence,	6	"	"	318,000 "
London,	4	"	"	490,500 "

Particular libraries may be arranged thus:

Paris National Library	contains	824,000 vols.
Munich Royal "	"	600,000 "
Petersburgh, Imperial,	"	446,000 "
London, British Museum,	"	435,000 "
Copenhagen, Royal	"	412,000 "
Berlin, Royal "	"	410,000 "
Vienna, Imperial,	"	313,000 "
Dresden, Royal,	"	300,000 "
Madrid, National,"	"	200,000 "
Wulfenbuttell, Ducal,	"	200,000 "

The number of volumes in the public libraries in the United States is distributed as follows:

Harvard College including the Law and Divinity Schools,	72,000 vols.
Philadelphia and Loganian Library,	60,000 "
Boston Athenæum,	50,000 "
Library of Congress,	50,000 "
New York Society Library	32,000 "
Mercantile Library, New York	32,000 "
Georgetown College, D. C.,	25,000 "
Brown University,	24,000 "
New York State Library	24,000 "
Yale College,	21,000 "

By which it appears that the whole number of volumes in all the public libraries in the United States, is not equal to that contained in those of the city of Paris, by 493,587 volumes. But it is to be hoped that a new era is to dawn upon us in this respect. The Smithsonian Institute at Washington, presents an opportunity for founding one of the best public libraries in the world, and it is to be hoped that Congress will extend its fostering care over it, by bestowing a donation upon it, annually. The Astor library in New York, is in course of foundation, and will be an ornament to that city as well as the nation. The Boston Athenæum, in this city, contains at the present time 50,000 volumes.

Every large city should have one, and if possible, only one large library, where should be found works in all departments of human knowledge. London has her British Museum, where are contained nearly half a million of books, besides innumerable works of art and objects of antiquity. This institution is open to the public, and was visited last year by 897,985 persons. It has always been more or less under the fostering care of the government, and is a first source of pride of the nation. The buildings which contain it were erected at a cost of £700,000 sterling, and the cost of its contents has been £1,100,000 sterling. It had its origin in an offer to Parliament, contained in the will of Sir Hans Sloane, (January 11th, 1753) of the whole of his collection for £20,000 sterling—£30,000 less than it cost him. The offer was at once accepted.

The Cottonian Library, Harleian collection, the Egyptian antiquities, Elgin marbles, the Royal Library of the Kings of England, the Townly marbles, and the Banks collection of botanical specimens were subsequently added. Some thirty or forty years ago a catalogue in eight octavo volumes was published, giving the titles of books then in the library. Since that time, the contents of the Museum library have been quadrupled in number and incalculably increased in value. Yet the only portion of a general catalogue which has been printed since the one named above, is a single folio volume embracing only the titles which fall under the letter A, and the further publication of the catalogue has been indefinitely postponed. A catalogue in manuscript, is deposited in the reading-room of the Museum, to be used only on the spot, and fill 70 or 80 folio volumes. The want of a printed catalogue has been the cause of much controversy and complaint.

Illustration of Popular Religionism.

"ITCHING EARS." It has been my practice, for about three years past, to enter places of worship in this metropolis, as I have had opportunity, on the Lord's day; and I have often visited three or four on the same day, with a view to ascertain from public preaching "*what I must do to be saved?*" This important question I have not heard solved, in any satisfactory way, more than three or four times during that period. The preacher, if such he may be called, has said many good things, to which no one scarcely could object—but all beside the mark! Much I have heard of the philosophy of Christianity, if such it may be called, which consists in sentiments respecting its nature and influence, and effects generally and particularly; and various points brought forward, more or less essential to salvation, correlatively considered; but seldom, indeed, have I heard *How to escape from the wrath to come.*—Correspondent of the *Christian Times.*—Dissenting paper.

Advertisements.

REPORT FOR JUNE.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of June, One hundred and two new policies, viz.:

To Merchants	28	To Farmers	11
Manufacturers	11	Mechanics	9
Clerks	5	Agents	3
Physicians	2	Builders	2
Students	3	Druggist	1
Accountants	3	Steamboat Captains	2
Lawyers	2	Clergyman	1
Booksellers	3	Reporter	1
Officer U. S. Army	1	Baggage Master	1
Officer U. S. Army	1	Railroad Agent	1
Public Officers	2	Public Lecturer	1
Dentists	2	Teachers	2
Lady	1	Mariner	1
Grocers	2		
	66		36
			66
		Total	102
Whole number of Policies Issued			5950

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.
MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M.D., In attendance daily from 1 to 2 P. M.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
1y 139 Broadway.

TEACHER WANTED, by a Clergyman of the Church, in a country village, as an Assistant in a Parish School A Candidate for orders or one who wishes to devote a portion of his time to study, and would therefore be content with a moderate compensation, would be preferred. Address M. at the office of the Churchman, post paid if by mail. June 29, tf.

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jue 8 tf

CHURCH SCHOOL for Boys, to be conducted under the general supervision and advice of the Rev. Samuel Seabury D.D. First term commences May 9, 1850. Circulars are now ready, and can be obtained at 125 West 13th St., and of WM. B. Stoughton at the School Rooms, 190 West 19th St 3d house from Eighth avenue.
New York, April 27 1850. tf.

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" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers	"	6 00
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Church Catechism	"	1 00
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Manuel of Oral Instruction upon the Bible	"	2 00
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Bible Companion, vol. 1, Old Testament	"	18 00
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Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
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New Books of Instruction.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date is 186 vols., of various prices. Total, $29 06, nett.

THE CHILDREN'S MAGAZINE, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

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BEAUTIFUL BOOKS FOR GIFTS.

THE COMBATANTS.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

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☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

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No. 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

BOARD FOR TEN YOUNG MISSES, from 8 to 12 years of age, to attend "Christ Church Seminary, Hudson," may be obtained, with a lady who has had experience as Matron, and with whom, resides one of the teachers of the school.

TERMS—Thirty-five Dollars, in advance, per quarter of twelve weeks. This charge will include board and washing, tuition at school, and seat in church—the children bringing their napkins and rings, spoons and forks. The character and location of the school, where the English and Mathematical branches, and the Latin, are taught by several competent instructors, with the attention the children, when out of school, will receive from those with whom they are instructed, offer unusual inducement to parents. The school is daily visited by the Rector of the Parish:

Reference may be made to the Rev T H Tuttle, Hudson; or Cyrus Curtiss, Esq, 111 Water-st, New-York:
May 18—tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY:
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certicates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices. tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

STATEMENT OF THE
"Mutual Benefit Life Insurance Co."
NEWARK, N. J.—On the First Day of January, 1850
OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,	6262		
" " during the year 1849,	1509		7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29		
		$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, ACTUARY

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Robert L. Patterson,	Seth Low,
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†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.
February 4 1850 tf.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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VICE-PRESIDENTS:
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JAMES WARREN, 54 Front st.
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" B. I. Haight, DD.	" J. H Price, DD.
" H. J. Whitehouse, DD.	" Gregory T. Bedell.
" Charles H. Halsey.	" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary. tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.
REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon: Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy. Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*; and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

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James Dixon,	A. H. Pomroy,
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George D. Jewett,	Elisha Colt,
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OFFICERS.
JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.
Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prot. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance	$3.
" " 2d & 3d volumes, in advance	$5
" " 1st, 2d, & 3d volumes	$9
To Missionaries of the Church, Foreign, Domestic, or Diocesan, paying in advance at office of publication	$2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.
New Haven, January 1, 1850.

ANER BRADLEY, AGENT, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes. Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.